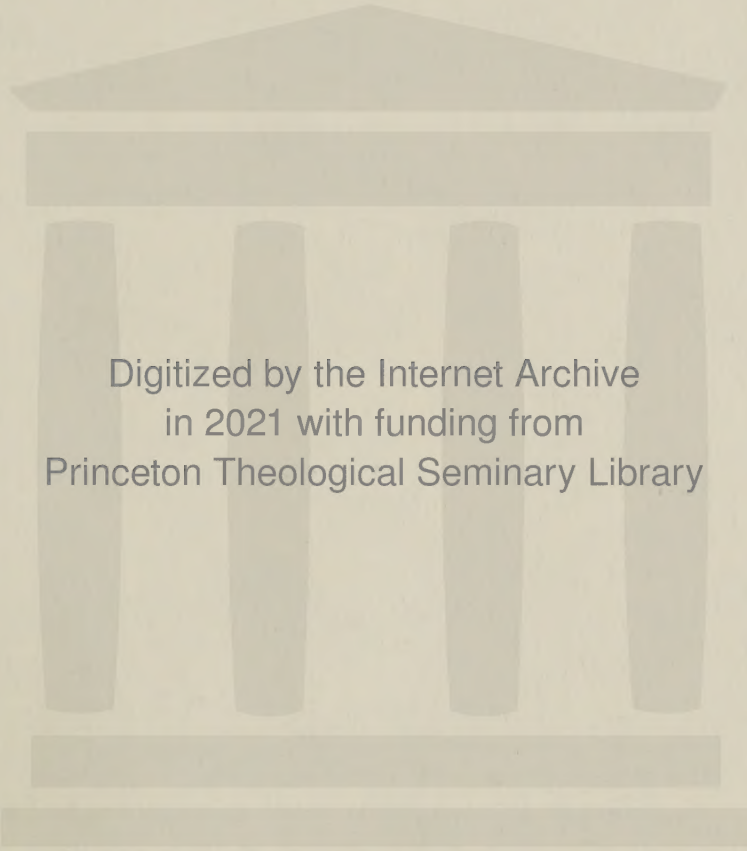


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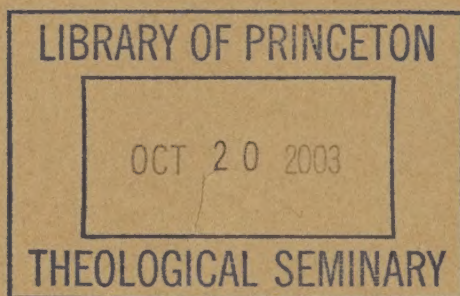
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The Sanctuary

* * * BY GEORGE STEWART * *

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The Sanctuary

Services of Prayer and Praise

by

GEORGE STEWART

With an introduction by

The Very Reverend HOWARD CHANDLER ROBBINS,
Dean of the Cathedral of St. John the Divine

*Quumque accepisset librum,
quatuor illa animalia et vigintiquatuor illi
seniores prociderunt coram Agno, habentes
singuli citharas et phialas aureas plenas suf-
fituum, quæ sunt orationes sanctorum.*

—APOCALYPSIS 5:8.

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Foreword

THE following services have been developed with an idea of giving greater scope in the use of liturgy in churches, schools, camps, student conferences and college chapels.

This little volume makes no claim to originality in theme or form. The prayers are new, save some ancient phrases and a few petitions from our common heritage of monastic ritual, ancient liturgies, prayer books, and the supplications of inspired and lighted minds.

These services are sent forth with the hope and prayer that they may be useful in that growing literature of devotion which is enriching the Church of Christ.

GEORGE STEWART.

*New York City,
December 25, 1927.*

Table of Contents

	PAGE
I. A Service in Praise of Reverence	9
II. A Service in Praise of Gratitude	13
III. A Service in Praise of Repentance	17
IV. A Service in Praise of Generosity, Human and Divine	21
V. A Service in Praise of the Beauty of God's World	26
VI. A Service in Praise of Prayer	30
VII. A Service in Praise of Friendship, Human and Divine	34
VIII. A Service in Praise of a Humble Heart	38 —
IX. A Service in Praise of an Obedient Heart	42
X. A Service of Humiliation	46
XI. A Service in Praise of Peace	50
XII. A Service in Praise of Parenthood	55
XIII. A Service in Praise of the Church of Christ	59
XIV. A Service in Praise of Compassion	63
XV. A Service in Praise of Labor	68
XVI. A Service for Students of All Lands	73 —
XVII. A Service in Praise of Consecration	78
XVIII. A Service in Praise of the Living God	82
XIX. A Service in Praise of the Incarnation	86
XX. A Service in Adoration of Christ's Suffering	90
XXI. A Service in Praise of the Risen Lord	94
XXII. An Armistice Day Service	99
XXIII. A Service in Praise of Christian Missions	104
XXIV. A Memorial Service	109
XXV. A Communion Service	115

Introduction

IN compiling these services of prayer and praise, Dr. Stewart has rendered a service which reaches far beyond the boundaries of the Church of which he is a member. Prayer and praise are not denominational. All significant contributions to them are contributions to a common stock, and beyond their immediate use possess this additional value, that they promote the cause of Christian unity. Prayer can unite, even where argument divides. It may well be that it will be by the way of united prayer that every Christian of name will at length enter the holy city, the gates of which shall be called Praise.

The manner in which these services are compiled indicates a regard for recognized principles of liturgical composition. The so-called "long prayer" which is characteristic of non-liturgical worship is conspicuous by its absence. Instead, the prayers are brief, intimate, personal, and each is occupied with a single theme: in one instance with friendship, in another with obedience, in another with consecration, in others with the Incarnation, and with the sufferings of Christ. (The service last mentioned is especially adapted for use on Good Friday.) This principle is liturgically sound. A prayer, however informal, should have the unity of a sonnet; otherwise the effect is interrupted, as when one wave obliterates the marks left by another on the sand.

Praise claims equality with prayer in this compilation. This is as it should be, for by it prayer is lifted from merely self-regarding petition to the dignity of communion. God is praised "for the bounty of forest and field and sea, for the material resources of the earth, for the fruits of labor, and the rewards of faithful toil." Gratitude such as this is emancipating and ennobling. Based as it is upon the general providence of God, it has an outlook upon nature which is noble and veracious because it is not narrowed to an acute angle of personal advantage. Thankfulness for what used to be called "special providences" subordinates nature to the needs of man. It makes men thankful for the sun which ripens their particular wheatfield, for the stars which shine in guidance upon their particular ship. This is proper enough in its place, but should not be allowed to usurp the place of the more spacious pleasure in the heavenly bodies for their own sake, such as finds expression in St. Francis' Canticle of the Sun. The little rivulets of personal thankfulness water and fructify the heart. They refresh it and enrich it and make it bring forth gentle thoughts of confidence and trust. But the thankfulness which concerns itself with the general order of nature and with the public

good of man is a grander emotion, and more uplifting. We look forward to the time when it will have more free course in public worship, and, with hearts and minds made generous, Christians will be taking profounder satisfaction in public benefits, in the advancement of science, in the increasing freedom and comfort of the unprivileged classes, and in the worldwide progress toward representative government and toward international peace, than in any private advantage over their fellows which they happen to possess.

Such books as this of Dr. Stewart should hasten that good day.

HOWARD CHANDLER ROBBINS.

The Deanery

Cathedral of St. John the Divine

December 11, 1927

I

A Service in Praise of Reverence

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Holy Spirit, Truth Divine
- (b) Spirit of God, descend upon my heart
- (c) Dear Lord and Father of mankind

III. Sentences (*The people standing*):

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.
—*Psalm 24:7-10.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou infinite and solemn spirit before Whose face the generations rise and pass away, Thou art the Lord of hosts, Thou art the King of glory, and yet Thou dost hear the humblest prayer of Thy children. We bow before the majesty of Thy glory and in Thine august presence we bend our heads in shame. Thou hast given us life and health and strength and yet we stand before Thee empty handed. O Thou Who inhabitest the praises of Israel, whose mercy is everlasting, remember not our past sins and grant us Thy salvation. We are weak, bestow upon us Thy strength; we are desolate, give us the joy of Thy presence; we are troubled and in sorrow, grant us the favor of Thy peace. O Thou Who wert old when the morning stars sang together, Whose loving kindness is new every morning, enfold us in the plenitude of Thy grace, and take not Thy Holy Spirit from us; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above thy heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When

I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!
—*Psalm 8.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Thou Who art holy above all thought, and compassionate beyond our powers to appreciate, Thou hast loved us even when our stubborn spirits have fled Thy presence and hid their sin. For Thy presence which leaves us never undefended, never utterly desolate,

We thank Thee, O Lord.

For the splendor of Thy creation, for Thy might which holdeth the floods in Thy hand and ordaineth the dry lands to do Thee homage,

We thank Thee, O Lord.

For the gift of honest toil, replete with achievement and struggle, for the strength that Thou bringest in weakness, and the joy Thou bringest out of pain,

We thank Thee, O Lord.

For that love which has won our trust and has taught us to call Thee Father, for patience which has never failed us, and forgiveness which knows no end,

We thank Thee, O Lord.

For dreams of a better life, urging us to personal holiness, and constraining us to greater efforts in home, and church and civil state,

We thank Thee, O Lord.

For the joy of elevated thoughts, ideas which never compass Thee, but which stay us in days of labor and nights of watchfulness and pain,

We thank Thee, O Lord.

For Jesus Christ, the Word made flesh, Who dwelt among us, full of grace and truth, for that light which lighteth every man who cometh into the world, for Him Who revealed the fullness of Thy love, and the wonder of Thy mercy,

We thank Thee, O Lord.

(*In unison*): We lift up to Thee our questions and our doubts, we adore Thee as one Who knoweth our sorrows and our joys, we

give Thee our allegiance as one Who is able to direct our steps; through Jesus Christ, our Lord. Amen.

VII. Hymn (*The people standing*):

Calm me, my God, and keep me calm

VIII. Scripture: Second Lesson (*The people seated*):

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

—*Philippians 2:1-11.*

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

—*Revelation 7:9-17.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou Who art love and light and truth, day unto day we place our trust in Thee, night unto night we seek Thee as a refuge for tired bodies and anxious hearts. Always Thou art compassionate, always Thou dost receive us, always Thou seekest us when we go astray. Thou Who didst create this and all worlds, and dost sustain the wheeling systems in the starry sky above us, in the fullness of time, Thou didst give unto men the dayspring from on high, Thou wilt not leave us desolate in the day of tribulation.

Reveal to us Thy glory as we turn our eyes unto Thee, show unto us Thy wisdom as we lift up our minds, awaken within us a desire for holiness as we open our hearts unto Thy love. Lighten our darkness, we beseech Thee, good Lord, and take from us the burden of our sins. Come as the companion of little children, the leader of young men and maidens, the stay of middle life, and the refuge of advancing years. Thou only art just, Thou only art holy, Thou only art the way, the truth, and the life; Thou only canst forgive our sins. We bring Thee our affections to be purified, our ambitions to be refined, our minds for cleansing and our hearts for Thy dwelling place, for in Thee is love without measure, and in Thee is plenteous redemption. Give us a clean heart, O God, and renew a right spirit within us; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Sometimes a light surprises the Christian while he sings

XII. Address.

XIII. Hymn (*The people standing*):

- (a) Breathe on me, breath of God
- (b) Spirit of God, descend upon my heart
- (c) Jesus shall reign where'er the sun

XIV. Benediction (*The people seated and bowed, or kneeling*):

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace: both now and in the life everlasting. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

II

A Service in Praise of Gratitude

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) O God, the Rock of Ages
- (b) Creation. *Haydn*
- (c) Now thank we all our God

III. Sentences (*The people standing*):

God be merciful unto us, and bless us; and cause his face to shine upon us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

—*Psalm 67:1-4.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou Who art the source of light and truth and love, one generation shall praise Thy name to another. Thou art gracious and full of compassion, Thou hast given us the gift of life and set our feet in fruitful places. Under Thy protection we are born and we spend our years beneath the shelter of Thy love. All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee.

Always our fainting souls cry out for Thee, always Thou art waiting for our call. We stand before Thee stained with sin and rebellion and marked by bitterness and want. Thy love doth shame us; Thy grace made perfect in Jesus Christ removes our pride, and in Thy care we find our every need fulfilled.

Thy kingdom is an everlasting kingdom and Thy dominion endureth throughout all ages. Thou Who dost uphold all who fall, and raiseth up all who are bowed down, Thou Who dost rejoice when Thy children come unto Thee, receive our praise for the plenitude of Thy love and grace; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise

thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

—*Psalm 145.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Thou Who givest to all liberally and upbraidest not, we call to remembrance Thy loving kindness and Thy tender mercies which have been ever of old, and with grateful hearts we lift up to Thee the voice of our thanksgiving. For the life Thou hast given us, and the world in which we live,

We praise Thee, O God.

For the order and constancy of nature; for the beauty of earth and sea and racing cloud, for the bounty of fruitful fields,

We praise Thee, O God.

For all home blessings, for friends, and all the pure pleasures of life together; for the love, sympathy, and good will of men,

We praise Thee, O God.

For the zest of sport, and the sting of the wind and sun upon our faces,

We praise Thee, O God.

For that provision which sendeth seedtime and harvest, which scattereth the hoarfrost like ashes and setteth the fountains of the

deep, which clotheth the mountains with forest and maketh fertile the spreading plain,

We praise Thee, O God.

For the sheer joy of life and the pulsing energy within our bodies,

We praise Thee, O God.

For the gift of Thy Son Jesus Christ, and all the helps and hopes which are ours as His disciples; for the presence and inspiration of Thy Holy Spirit, and for all the ministers of Thy truth and grace:

We praise Thee, O God.

(*In unison*): And now, O Lord, having praised Thee with our lips; grant that we may also praise Thee in consecrated and faithful lives; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Life of Ages, richly poured

VIII. Scripture: Second Lesson (*The people seated*):

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

—Colossians 1:9-18.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou Who art the same yesterday, today, and forever, day after day we have been cared for by Thy mercies, in sorrow and adversity we have rested upon Thy compassion.

We bless Thee for patient friends and for loving parents, for children who trust us, for all who under pain or stress teach us Thy way of life. We give Thee our thanks for all who with brush or pen or spoken word interpret Thy beauty, for all who are steadfast in danger, for all who bear the rough labor of life, for all who in professional callings seek to banish ignorance, or establish health, for those who are daily given anew to public service in school and hospital and industry.

For statesmen in any land who give nobility and purpose to human life, for those in high authority who faithfully protect the state from outward oppression or inner selfishness, we give Thee our thanks. Grant special skill and wisdom to the rulers of our day that the willing gift of millions of heroic lives may not be a wasted and a sterile dedication.

We bless Thee for the bright dreams of youth, for that great throng of boys and girls who go up to school and college claiming the rich heritage of the past. We bless Thee for the maturity and wisdom of later years. Grant strength and assurance to brave men and women who bear the burdens of our generation in the noonday of their powers.

We give Thee our thanks for those in our homes, who day by day reveal the dignity and compassion of dedicated life.

Especially do we praise Thee for him Who is a light unto the world. Illumine our darkness by the radiance of His glory and claim us anew unto Thyself; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

The king of love my shepherd is

XII. Address.

XIII. Hymn (*The people standing*):

(a) O word of God incarnate

(b) A charge to keep I have

(c) My God, I thank Thee, who hast made

XIV. Benediction (*The people seated and bowed, or kneeling*):

And now may the blessing of God Almighty, Father, Son and Holy Spirit, be amongst you and abide with you, now and evermore. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

III

A Service in Praise of Repentance

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) My faith looks up to thee
- (b) Jesus calls us o'er the tumult
- (c) O Jesus, Thou art standing

III. Sentences (*The people standing*):

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

—I *John* 1:8-9.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

—*Psalms* 103:10-12.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou Who takest away the sins of the world, graciously hear us as we make our humble confessions unto thee. We have beheld Thy holiness and yet have turned aside to sin; we have known Thy love and still have hardened our restless hearts; we have been fed with the bread of life in Jesus Christ and have continued to content ourselves with husks in far countries of denial and transgression. Wash us and we shall be clean, establish within us a new sense of Thy boundless love, possess us once again as we come to Thee with penitent hearts, and contrite spirits; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned,

and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me: Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

—*Psalm 51.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Thou Who readest the hearts of men like an open book, how quickly do we forget Thee.

Have mercy upon us, O Lord.

Thy loving kindness is ever as of old: age after age the living seek Thee and find of Thy faithfulness there is no end.

Have mercy upon us, O Lord.

One generation doth show forth Thy mighty works to another, and yet we lack a living trust in Thee.

Grant us faith, to believe; help Thou our unbelief.

For putting our desires before Thy purpose for us, for care of ourselves before thought of others, for failing when Thou art ever near to meet our need,

We beseech Thy forgiveness, O Lord.

For nervous haste, for unsteadiness of disposition, for weakness of temperament, for shameless excuse even in Thy holy presence, for self-righteousness even within Thy gates, we confess our unworthiness,

Grant us Thy mercy, O Lord.

From harsh words which know not Thee, from uncharitable judgment and unfriendly criticism,

Keep Thou our lips clean, O Lord.

(*In unison*): Even as a shepherd goeth out for one lost sheep, wilt Thou continue to search for us; as a woman searcheth for a coin which is lost upon the floor, wilt Thou search for that which is lost and overlooked until Thou dost find and restore it; as the prodigal returneth home from a far country, may we be brought wholly back to Thee; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

One thing I of the Lord desire

VIII. Scripture: Second Lesson (*The people seated*):

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no

more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants: Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it, and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

—Luke 15:3-24.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou Whose nature is love, Who art ever more willing to save than we are to call upon thee, save us from ourselves. Pride rules our wills when we would be obedient, arrogance controls our tongues when we would be humble, hardness of heart arrests our kindly impulses, the deceitfulness of unspiritual pursuits destroys our desire to do justly, to love mercy and to walk humbly before Thee. Day after day we enter our round of duties with bright and shining hopes, night unto night we come to Thee almost empty handed, pleading broken resolutions and failure in our great task of friendship. Redeem us by Thy mighty power when no human hand can uphold us; save us by the winsomeness and the merits of Jesus Christ when no human grace avails to meet our need; claim us back unto Thyself when we have strayed far away, for in Thee and in Thee only do we put our trust; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

XII. Address. Just as I am

XIII. Hymn (*The people standing*):

- (a) Rock of Ages
- (b) My faith looks up to Thee
- (c) O love that will not let me go

XIV. Benediction (*The people seated and bowed, or kneeling*):

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

IV

A Service in Praise of Generosity, Human and Divine

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Thou didst leave Thy throne
- (b) O God, the Rock of Ages
- (c) We plough the fields

III. Sentences (*The people standing*):

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

—*Proverbs 11:24.*

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

—*Matthew 10:8.*

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are given to us of God.

—*I Corinthians 2:12.*

For all have sinned, and come short of the glory of God;

Being justified freely by his grace through the redemption that is in Christ Jesus.

—*Romans 3:23-24.*

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

—*Romans 8:31-32.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou father of lights, with Whom there is no variableness, neither shadow that is cast by turning, always we come before Thee in need, always Thou givest unto us more than we ask or deserve. Thou Who invitest us to come unto Thee at morning and callest us to confess our need at noonday, Thou art with us every evening to bless us from Thy riches in glory in Christ Jesus. Life and health and work we have received of Thee, dreams of a kingdom of love and of beauty, desires for nobility and truth and grace. In seasons of

joy Thou dost double our rejoicing, in days of poverty and pain Thou art our sole defense; in nights of waiting and of trial Thou art a friend who never faileth. All that we have has come from Thee, how can we refuse our love to those who trust us? Forgive us for guarding for ourselves the material rewards of life, remember no more the times we have denied affection, cleanse us from the sin of niggardly self-serving, and blot out our transgressions of covetousness and greed. Lord, by Thy great gift to all in Jesus Christ, shame us for our selfishness and win us to a life of love, for Thy name's sake. Amen.

V. Scripture: First Lesson (*The people seated*):

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

—Matthew 6:19-21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

—Matthew 7:7-12.

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

—Luke 21:1-4.

VI. Litany (*The people seated and bowed, or kneeling*):

Thou hast set our life amid many and great dangers, O Lord, our needs are more than we can number, and yet Thou hast not left us desolate. Like the prophet of old, we are fed day by day, like the widow's cruse which was never empty, Thy bounties are unfailing, and of Thy faithfulness there is no end. For the confidence of loved ones when we do not trust ourselves, for patience that suffereth long when we are distracted and know not whither to turn,

We bless Thee, O Lord.

For the hospitality of men's homes ever open to our needs, and for Thy grace made flesh in those who shelter our depressed and burdened spirits,

We bless Thee, O Lord.

For generous minds giving inspiration and nobility in their converse and by their pen to those who hunger and thirst for human understanding; for the glory of the winged thought and the radiance of the printed page,

We bless Thee, O Lord.

For companionship in life's darkest hours when hope is brought back by the courage and affection of devoted friends and resolute associates,

We bless Thee, O Lord.

For help when we have been utterly helpless, for the physician's skill and the care of trained and noble women, for the faithfulness of Thy servants through long days of suffering and pain, and the touch of human love upon pain-racked body and anxious heart,

We bless Thee, O Lord.

For love which hath redeemed us when stained and broken by our sins, for affection which believes until it creates the likeness of its own belief, for "hope which creates from its own wreck the thing it contemplates,"

We bless Thee, O Lord.

(*In unison*): For the unwavering faith of men and women bowed with loss and weighed down with illness and disaster, for those who in the midst of pain have given us some portion of their mighty trust, we give Thee our thanks; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Now thank we all our God

VIII. Scripture: Second Lesson (*The people seated*):

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye

abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

—II Corinthians 8:1-15.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Lord, how can we praise Thee for Thy gifts to us? Thou hast surrounded us with the amplitude of Thy mercies and by Thy hand we have been led from strength to strength. Thou hast placed us on a fruitful earth; Thou hast given us devoted homes and hast surrounded us with faithful friends. Thou hast given us the dayspring from on high; freely have we received from Thy hand, freely help us to give.

Thou hast planted in the hearts of men the likeness of Thy love and mercy. Thou hast given unto them Thy compassion and they are touched with the feeling of one another's infirmities.

After having received from Thee and our fellow men gifts beyond our power to repay, grant that we may not be the victims of a grasping and selfish spirit.

O Thou Christ of God, Who gavest Thy love to every roadside beggar, remember us in the day of our tribulation. Our boasted righteousness is dust and ashes, our vaunted strength is a broken reed, the fabric of our character is but a threadbare garment of weakness and shams, save us once again and give to us the dignity and the blessedness of being children of the most high God. Thou didst give Thy peace to demon-ridden spirits, Thou didst lend Thy health to the feeble and the sick, Thy touch restored the withered limb, the healing of Thy seamless dress was by every bed of pain, grant us for ourselves

to know the joy of a generous and a loving heart; for Thy name's sake. **Amen.**

XI. **Hymn** (*The people standing*):

Thy life was given for me

XII. **Address.**

XIII. **Hymn** (*The people standing*):

(a) Life of Ages, richly poured

(b) Let us with a gladsome mind

(c) Ask ye what great thing I know

XIV. **Benediction** (*The people seated and bowed, or kneeling*):

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace: both now and in the life everlasting. **Amen.**

XV. **Moment of Silent Prayer.**

XVI. **Postlude.**

V

A Service in Praise of the Beauty of God's World

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) O, worship the King
- (b) For the beauty of the earth
- (c) Creation. (*Haydn*)

III. Sentences (*The people standing*):

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

—*Psalms 19:1-4.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Lord of this and of all worlds, Thou ridest in majesty upon the wings of the storm and makest Thyself known in every wayside flower. We see Thy beauty in the mystery of each new morning, we are conscious of Thy strength at blazing noonday, and are mindful of Thy care as the shadows of the evening fall. Thy love surrounds us, Thy provision never faileth, always Thou givest unto us bountifully from the plenitude of Thy grace and power. We touch Thy garment of nature and are awed by Thy wondrous works, but our souls are hungry for the bread of life. We behold flashes of Thy splendor in the heroism of men and women, but our souls reach out for that which is divine, we see Thy love and grace in Jesus Christ and we are wholly satisfied. As the heart panteth after the waterbrook, so our souls thirst for Thy companionship. Thou Who holdest the world in Thy hand as a very little thing, stoop near to meet our human need; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.
—Psalm 24.

VI. Litany (*The people seated and bowed, or kneeling*):

O Thou Who settest the stars in their places and healest the broken in heart day after day, we have trusted in Thee and found of Thy faithfulness there is no end. We would praise Thee for all Thy goodness and for Thy wonderful works to the children of men. Thou satisfiest the longing heart, and fillest the hungry soul with thy goodness; our fathers were supported by Thy mercies, still to their children be Thou the fire by night and the cloud by day. None of us can escape Thee, none can shut Thee out, none can live apart from Thee. Only our blindness hides Thee from us, only our dullness passes Thee by, only our forgetfulness keeps Thee out of mind.

For the wondrous world in which Thou hast placed us,

We praise Thee, O Lord.

For the bounty of forest and field, for the material resources of the earth, for the fruits of labor, and the rewards of faithful toil,

We praise Thee, O Lord.

For the order of nature, for the faithfulness of changing seasons, for the rhythm of seedtime and harvest, of sunshine and rain,

We praise Thee, O Lord.

For the beauty of earth, and sky and sea, for the majesty of mountain and plain, for the glory of every green leaf and crimson petal,

We praise Thee, O Lord.

For Him Who is the dayspring from on high, the one altogether beautiful, the bright, the morning star,

We praise Thee, O Lord.

(*In unison*): O Thou, Who givest to all liberally and upbraidest not, accept the praise of grateful hearts; through Jesus Christ, our Lord. Amen.

VII. Hymn (*The people standing*):

Fairest Lord Jesus

VIII. Scripture: Second Lesson (*The people seated*):

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

—Matthew 6:25-32.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Almighty creative spirit, Who dost preside over all things and bringest order out of chaos, draw unto Thyself our lawless and distracted spirits.

We have beheld Thy care for the radiant world in which we live, we have seen Thy thoughts made perfect in plunging cataract and racing cloud, we have heard Thee speak in thunderous tones by rocky cliffs upon the sea and seen the earth respond to the warm sweet air of spring. O Thou, Who hast not left any of Thy creatures without resources, Thou wilt not fail us in our hour of need.

Thou Who openest Thy hand and satisfiest the desire of every living thing, Who art righteous in all Thy ways and nigh unto all who call upon Thee, Thou alone canst slake our thirst for holiness of life.

Thou Whose nature is beauty and Whose service is perfect freedom, accept the homage of every uplifted heart. Go where we will in this world of Thine, we cannot escape Thy presence. Day unto day uttereth speech of Thee, night unto night showeth knowledge.

Thou Who dost guide Thy creatures in their solitary way toward home and life, Thou wilt guide us when uncertain or distraught.

Undergird us once again with Thine everlasting arms, and buoy us up with Thy loving kindness and tender mercies, and unto Thee shall go the praise and the glory, world without end. **Amen.**

XI. **Hymn** (*The people standing*):

O God, our help in ages past

XII. **Address.**

XIII. **Hymn** (*The people standing*):

(a) O beautiful for spacious skies

(b) Dear Lord and Father of mankind

(c) Now thank we all our God

XIV. **Benediction** (*The people seated and bowed, or kneeling*):

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

XV. **Moment of Silent Prayer.**

XVI. **Postlude.**

VI

A Service in Praise of Prayer

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

(a) Sweet hour of prayer

(b) The mercy seat

(c) I sought the Lord and afterward I knew

III. Sentences (*The people standing*):

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. —*Luke 18:1.*

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. —*James 5:16.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Almighty God, Father of our Spirits, Thou art great beyond our powers to know, Thou art holy beyond our insight to understand. No man hath seen Thee face to face, yet Thou makest Thyself known through the pageant of nature and the heroism of faithful men. No man hath seen Thee face to face but none can deny Thine over-arching care, none can escape the fullness of Thy love and grace in the face of Jesus Christ. Thou dost know our needs before we know them, Thou art more willing to heal us than we are to call upon Thee, yet it has pleased Thee to withhold some blessings until men lift up hands of prayer in trustful adoration. Come to wistful and hard-pressed spirits, feed them with the bread of life and quench their thirst with the living stream which shall be a well of water, springing up into everlasting life; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the

morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
—*Psalms 130:1-7.*

VI. Litany (*The people seated and bowed, or kneeling*):

No man hath seen Thee at any time, yet Thou hast invited us to lift up hands of prayer. We have not heard Thee by the hearing of the ear, but Thou hast spoken within the secret places of our hearts. Thou hast not left us orphans in the midst of the years, but in every outreach of our spirits we have felt Thy sure response. Hear us once again as we offer Thee our praise.

We bless Thee, O Lord.

For being desolate when we could have had Thy presence, for being weak when Thou art ever willing to hear and strengthen,

We crave Thy pardon, O Lord.

For communion of spirit in blinding joy, and for Thy stillness and Thy calm breathed into our lives amid the roar and storm of life,

We bless Thee, O Lord.

For assurance born of trust in Thee, for gifts of faith and insight gained alike in labor and in prayer,

We bless Thee, O Lord.

For release from sin of body and sin of mind through claiming Thy promise of freedom and redemption,

We bless Thee, O Lord.

For provision above all that we could ask or think in answer to our faint petitions,

We bless Thee, O Lord.

For answer to intercession for friends in far-off places who have been saved amid the subtle dangers of peace and the flaming days of war,

We bless Thee, O Lord.

For Thy denial of our foolish prayers, for Thy patience with our timid faith, for Thy love when we have been unworthy,

We bless Thee, O Lord.

(*In unison*): O Thou before Whom the prayers of Thy saints go up as incense, speak to our wistful hearts as we give ourselves in praise, we adore Thee as the way, truth and the life, we worship Thee as the source of beauty, we magnify Thy name as the one altogether holy, hear us for Thy mercy's sake; through Jesus Christ, our Lord.
Amen.

VII. Hymn (*The people standing*):

Jesus calls us o'er the tumult

VIII. Scripture: Second Lesson (*The people seated*):

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
—Matthew 6:7-15.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou Who art the Lord of life and of thought, Who art always knocking at the door of our hearts; Thou art ever more willing to give than we are to receive. Thou comest to us in every height or depth, at midnight art Thou closer than breathing and at dawn nearer than hands or feet.

We praise Thee for the gift of prayer, for communion which supports us when we are overwhelmed, for understanding that accepts us when we are dumb and cannot speak our wants, for love which forgives when we come to Thee with sin and stain, we give Thee our gratitude.

Thou Who lookest upon the inward life of man, knowest the thoughts and intents of the heart, our lives are before Thee like an open book. Draw unto Thyself our scattered loyalties, establish a new spiritual purpose within us, and feed our starving souls with the bread of life.

Abide with us yet another day, for in Thee and in Thee only do we put our trust; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

My faith looks up to Thee

XII. Address.

XIII. Hymn (*The people standing*):

(a) Lord of all being throned afar

(b) Father, hear Thy children call

(c) Lord of our life and God of our salvation

XIV. Benediction (*The people seated and bowed, or kneeling*):

And now may the blessing of God Almighty, Father, Son, and Holy Spirit, be amongst you and abide with you, now and evermore.
Amen.

XV. Moment of Silent Prayer.

XVI. Postlude.

VII

A Service in Praise of Friendship, Human and Divine

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Jesus, Thou divine Companion
- (b) The King of love
- (c) O love that will not let me go

III. Sentences (*The people standing*):

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. —I John 4:7-10.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Come unto us, Thou piercèd friend Whose love doth shame our sin and pride. Grant to our troubled spirits that peace which the world cannot give nor take away; establish our dispositions with Thy resistless purpose, and illumine our way with the light of Thy countenance. Thou hast revealed Thyself to us as the fullness of the Godhead bodily, in Thee we see the Word made flesh. By Thy love made known in healing withered limbs and broken spirits, by Thy compassion which flowed to friend and foe alike, by Thy forgiveness which knew no bounds, by the red tide of Thy compassion poured forth upon the tree, win us from sin and call us back unto Thyself; for Thy mercy's sake. Amen.

V. Scripture: First Lesson (*The people seated*):

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

—*John 15:11-17.*

VI. A Bidding Prayer (*The people seated and bowed, or kneeling*):

Let us pray that God will give us sensitive hearts that we may be aware of the precious gift of human friendship.

(Here followeth a period of silent prayer.)

Let us give thanks for forgiveness which knows no measure, and for that quality of mind and heart which remembers no more our iniquity and utterly forgets our sin and error.

(Here followeth a period of silent prayer.)

Let us bless God for courage we have received through the heroism of those who have rescued us from danger and temptation in peril to themselves.

(Here followeth a period of silent prayer.)

Let us pray that by the compassion given unto us we also shall be able to aid others in days of overwhelming need.

(Here followeth a period of silent prayer.)

Let us give thanks for the insight and the understanding of friends who have loved us when we have been unlovely, and have created within us by their trust, new hopes, new courage, and new purpose.

(Here followeth a period of silent prayer.)

Let us praise God for the faith of men and women whose steadfastness in adversity has often reestablished our own belief.

(Here followeth a period of silent prayer.)

Let us give thanks for love which suffereth long and is kind, which hopeth all things, believeth all things, endureth all things, and never faileth.

(Here followeth a period of silent prayer.)

Above all, let us give thanks for Jesus Christ, for His gentleness with little children, for His friendship to young men and maidens, for His love and faith to meet the needs of middle age, and His affection as a refuge for advancing years.

(Here followeth a period of silent prayer.)

O Thou Who art the Word made flesh, full of grace and truth, we

claim Thee as our friend and worship Thee as our Master. As we come adoring Thee in the solitude of our hearts, strengthen us to praise Thee openly in generous thought and kindly act; for Thy mercy's sake. **Amen.**

VII. Hymn (*The people standing*):

I've found a friend, O such a friend

VIII. Scripture: Second Lesson (*The people seated*):

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them: Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . .

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother would not have died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him!

—*John 11:1-11, 32-36.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Thou Great Companion of the sons of men, Thou dost invite us to seek Thee daily and daily Thou offerest Thyself to be found. Thou art ever with us, in our homes, in the fields, in the sanctuary, and on the highway. Whether we eat or drink, whether we play

or work, whether we read or meditate or pray, we are aware of One Who is nearer than breathing and closer than hands or feet.

If we be oppressed, Thou dost defend us; if we are in blinding joy, Thou art there to double our rejoicing; if we are plunged in anxiety and pain, in all our afflictions, Thou art afflicted. Whither shall we flee from Thy presence? If we mount up into heaven, Thou art there; if we make our bed in hell, Thou art there; if we take the wings of the morning and dwell in the uttermost part of the sea, even there shall Thy hand lead us and Thy right hand uphold us. Thou art a friend above all human friends. Thou art a companion above all earthly solace, and in Thee do we put our trust; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Where cross the crowded ways of life

XII. Address.

XIII. Hymn (*The people standing*):

(a) Blest be the tie that binds

(b) The morning light is breaking

(c) Spirit of God, descend upon my heart

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. **Amen.** —Jude 24-25.

XV. Moment of Silent Prayer.

XVI. Postlude.

VIII

A Service in Praise of a Humble Heart

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Breathe on me, breath of God
- (b) Spirit of God, descend upon my heart
- (c) My faith looks up to Thee

III. Sentences (*The people standing*):

Hear the words of the Lord Jesus to all those who are truly humble:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

—Matthew 18:3-4.

"For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

—Luke 14:11.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

—Matthew 11:29.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

How oft have we come before Thee, Lord, how oft have we come before Thee with stained and empty hands, and yet we continue to make excuse for our weakness and our shame. Only Thou art perfect, only Thou art holy, only Thou art pure, only Thou art strong enough to redeem us from our sin. Emancipate us from our pride and vanity, liberate us from self-forgiveness, cleanse us from the marks of sin no human tears can wash away. How oft our arrogance has hid Thee from us, how oft our dullness has passed Thee by. We can but plead our degradation, we have no merit to deserve Thy love. But Thou Who makest Thy favorite dwelling place the penitent hearts of Thy children, pass us not by in the day of our humiliation. Come to us with Thy strength, surround us with the amplitude of Thy grace and save us from the blight of self; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

Then spake Jesus to the multitude, and to his disciples, Saying,

The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

—Matthew 23:1-12.

✓ VI. **Litany** (*The people seated and bowed, or kneeling*):

Create in us a clean heart, O God,

And renew a right spirit within us.

For hasty words spoken in anger and uncharitable thoughts nurtured in the secret places of our hearts,

Have mercy upon us, O Lord.

For petty tyranny exercised over the helpless, for misery we have caused through coldness or indifference,

Have mercy upon us, O Lord.

For a selfish use of our abilities to advance ourselves alone, for injustice to associates and unkindness to those whose labor has made our day more tolerable,

Have mercy upon us, O Lord.

For failing to appreciate the support of those who have borne heavy burdens for us and whose loving kindness and tender mercy have made life for us more ample,

Have mercy upon us, O Lord.

For all dullness of spirit, all failure to respond to the love of men and women and the tender affection of little children,

Have mercy upon us, O Lord.

(*In unison*): Lord, lest our humility be practiced only with our lips, grant us resolution and courage to shape our lives after the pattern of Him Who called His servants friends; for His love's sake.
Amen.

~~VII. Hymn (The people standing):~~

~~Just as I am~~

✓ VIII. **Scripture:** Second Lesson (*The people seated*):

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

—John 13:1-16.

IX. **Interlude of Quiet Music and Silent Adoration** (*The people seated and bowed, or kneeling*).

X. **Prayer** (*The people seated and bowed, or kneeling*):

Lord God, mighty in word and deed, above our feeble minds to comprehend, Thou bridgest the floods with the span of Thy hand, Thou settest the fountains of the great deep and robest the mountains with forests as with a garment, and yet dost make Thy favorite dwelling place the humble hearts of Thy children. We yield our hearts to Thee. In the presence of Thy mighty acts we acknowledge our feebleness; beside Thy wisdom we are ignorant and undone. The

dying crimson of Thy Son made sin for us on Calvary reveals the strength of love and the exceeding viciousness of sin. By the fountain of His grace wash away our sins and heal us of our transgressions. And yet we venture to approach Thee, and yet we come as suppliants at Thy feet, for Thou hast said a humble and a contrite heart Thou wilt not despise.

O Lord, most high and most holy, before Whom our feeble achievements and our bravest pretense are nothing worth, our pride and our vanity is but the measure of our disbelief, our self-righteousness is but the measure of our sin. Grant unto us the gift of simplicity and kindness, give unto us Thy mercy and take not Thy Holy Spirit from us. We would walk in humility; we would possess our souls in patience. We are weak, but Thou, O Lord, art strong; we are foolish, but Thou art wise; we are human, but Thou art divine. Breathe through our feeble frames Thy beauty and Thy calm. For froward boasting, for pride and vanity, give unto us the love of Him Who washed His disciples' feet, for His mercy's sake.

Hear us of Thy great mercy, and of Thy loving kindness grant us such bounties as Thou seest we can safely use; through Jesus Christ, our Lord. Amen.

XI. Hymn (*The people standing*):

Holy Spirit, truth divine

XII. Address.

XIII. Hymn (*The people standing*):

(a) Calm me, my God, and keep me calm

(b) We give Thee but Thine own

(c) We stand in deep repentance

XIV. Benediction (*The people seated and bowed, or kneeling*):

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace: both now and in the life everlasting. Amen.

XV. Moment of Silent Prayer.

XVI. Postlude.

IX

A Service in Praise of an Obedient Heart

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) We give Thee but thine own
- (b) O Jesus, Thou art standing
- (c) He leadeth me

III. Sentences (*The people standing*):

If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

—Matthew 16:24-25.

Though he were a son, yet learned he obedience by the things which he suffered.

—Hebrews 5:8.

IV. Prayer of Confession and Aspiration (*The people seated and bowed down*):

O Thou Who didst set Thy face steadfastly to go to Jerusalem to face mockery and injustice, Thou didst reap the harvest of obedience and didst pass by way of the cross to endless day. Teach us in our rebellion by all we suffer how to obey. Grant us strength to deny ourselves and follow Thee, give to us courage to lose our life, that we may find it again, purged and made fit for Thy holy service, for Thy name's Sake. **Amen.**

V. Scripture: First Lesson (*The people seated*):

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief

among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
—Matthew 20:20-28.

VI. A Litany of Prayer and Silence (*The people seated and bowed, or kneeling*):

Lord, Thou didst make us from the dust of the earth and didst breathe into our nostrils the breath of life, giving us free and living spirits; teach us how to use our freedom.

(Here followeth a period of silent prayer.)

We bless Thee that prayer is not mocked, that conscience is not halted by human inability, that our liberty is not mere appearance, but that into our trembling human grasp are placed the issues of life or death in the valley of decision. Thou Who standest knocking at the door of every heart, Who hast given us the power of judgment and decision, hear us as we pray for emancipation from self.

(Here followeth a period of silent prayer.)

Our dispositions are often more than we can master, our tongues speak guile when we would be at peace; Thou Who knowest our every infirmity and in Whom alone is salvation from weakness and instability, save us in hours when we are rebellious and cannot save ourselves.

(Here followeth a period of silent prayer.)

We face our tasks crippled in body, mind, and spirit, we cannot perform our share of labor nor endure our due measure of pain without Thy help. We pray not for ease, but for courage; we ask Thee not for perfection of body or of mind, but for that strength promised to pure and willing hearts.

(Here followeth a period of silent prayer.)

We plead our doubts but Thou art always near, we offer our uncertainty but always Jesus stands with pierced hands and feet. How can we deny Thee? Give us for our beauty His life's brokenness and pain.

(Here followeth a period of silent prayer.)

We offer our heredity as excuse for feeble act and reluctant will, we make excuse that we are not as strong or as resolute as others, we forgive ourselves because of obscure birth or humble position. O Thou Who hast called Thy saints and martyrs from fishers' huts and nameless countrysides, grant us a vision of what life can be poured out courageously in willing service.

(Here followeth a period of silent prayer.)

We have seen ourselves as victims of our day and time, our self-pity has excused us as we have faced new and harder labor

and we have been confronted with unknown and sinister forces. Thou Who didst leave Thy followers in the world to face life's darkest nights in the fearlessness of eager faith, grant us Thy presence when we would turn back from danger and from toil.

(Here followeth a period of silent prayer.)

Our past rises up before us like an armed man, deeds we deemed buried meet us in the way, thoughts we had put away come back to torment our burdened souls. Thou Who didst bring sight to the blind and release to the captive, Who didst open the prison house to them that are bound, and didst preach deliverance to the poor and broken-hearted, give us strength to yield our hearts, our minds, our wills to Thee; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Dear Lord and Father of mankind

VIII. Scripture: Second Lesson (*The people seated*):

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

—Colossians 3:8-17.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Lord, in the desolation of the garden Thou didst pray "Not my will but Thine be done." We would offer up the same petition but our courage often fails us. We are afraid "lest having Thee, we have naught else beside." Forgive our unbelief, establish strength in weakness, and create within our wavering lives an eager and resolute purpose.

Our courage fails us when we are faced with full commitment, for Thou hadst not where to lay Thy head. Our fortitude is dust and ashes when we contemplate Thy way of life. We are entangled in this world and Thou hast said, "Follow me, let the dead bury their dead." We love this earth too much and Thee too little; the pride of the eye and the lust of the flesh keep us apart from Thee.

We would not be wasted in our day, we would strive with Thee for a holy order in a lawless world. We lift up our lives for guidance and ask for Thy companionship on the rough, uneven road of duty and of sacrifice.

We bless Thee for the dedication of those bright, illumined spirits who are emancipating mankind from ignorance and superstition and disease. We lift up our gratitude for all who, with dedicated brush or pen or voice, create beauty or make holy our common life. By their sacrifice and suffering, by their labors and fortitude, by their high purpose and noble devotion, win us from self-love and save us for a life of service.

Thou didst enter into the sufferings of men and in Jesus Christ puttest Thy love at the disposal of those who call upon Thee. Help us to see beyond the hazard of complete surrender that having Thee, we have all else beside. Thou Who art the Ancient of Days, Whose mercies are new every morning, Thou fulfilllest our every need from Thy riches of love in Jesus Christ. To Thee we dedicate our minds and hearts and wills; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Lord, I believe, Thy power I own

XII. Address.

XIII. Hymn (*The people standing*):

(a) Lord, speak to me

(b) My Jesus, as Thou wilt

(c) Guide me, O Thou great Jehovah

XIV. Benediction (*The people seated and bowed, or kneeling*):

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

X

A Service of Humiliation

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) One thing I of the Lord desire
- (b) He that goeth forth with weeping
- (c) O Saviour, I have nought to plead

III. Sentences (*The people standing*):

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

—*Luke 18:10-13.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou Who comest as light in earth's blackest midnight of sorrow and confusion, if we say surely the darkness shall cover us, even the night shall be light about, yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee. Almighty and benignant Spirit, graciously save us in our day of humiliation and of sin. In Jesus Christ Thou gavest us the measure of Thy love and mercy; by the splendor of His life and death, save us for we cannot save ourselves. Shame us with His purity, ennoble us with His matchless beauty, win us to Thyself with the outstretched arms of His compassion; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And

the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not, for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

—*Romans 7:7-25.*

VI. Litany (*The people seated and bowed, or kneeling*):

Jesus Christ, Son of the living God, have mercy upon us.

Jesus Christ, Son of the living God, have mercy upon us.

Thou that sittest at the right hand of the Father,

Have mercy upon us, O Lord.

Thy ways are not our ways, we have stood upon holy ground, yet none has bowed in humiliation, none has confessed his sin.

Have mercy upon us, O Lord.

Our dispositions often fail us; when we feel strong we are undone, and when we trust ourselves we are often put to shame.

Have mercy upon us, O Lord.

Our ambitions are for personal power and material success, our hearts have known covetousness and our thoughts are centered on ourselves.

Have mercy upon us, O Lord.

We have sinned, not only singly but as a group. Our day is burdened with the mistakes of men and of nations.

Have mercy upon us, O Lord.

Our country and our church have taken upon themselves the evil ways they have condemned in others.

Have mercy upon us, O Lord.

None of us is holy, none of us is merciful, none of us is pure in heart.

Have mercy upon us, O Lord.

Our humiliation overwhelms us, and if it were not for Thy saving love we would be altogether lost. Save us, by Thy mighty power and Thine outstretched arm.

Have mercy upon us, O Lord.

Jesus Christ, Son of the living God, have mercy upon us.

Jesus Christ, Son of the living God, have mercy upon us.

Thou that sittest at the right hand of the Father,

Have mercy upon us, for Thy love's sake. Amen.

VII. Hymn (*The people standing*):

I bow my forehead in the dust

VIII. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

IX. Scripture: Second Lesson (*The people seated*):

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was: and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

—*Luke 19:1-10.*

X. Prayer (*The people seated and bowed, or kneeling*):

In the fullness of Thy love and grace, remember not, O Lord, the depths of our transgression. We have blemished friendship with selfish motive, we have withheld love from those whose every

thought has been for us, we have damaged lives by cruel and unthinking judgment. Our sins cover us like night, into the blackness of our confusion only Thou canst shed light and order.

In the company of our fellows we have gone after a multitude to do evil. We have added our voice to clamor for blood, our influence we have cast for revenge and retaliation. Thy patience has rebuked us, and Thy loving kindness to the hearts of men has been our cloud by day and our fire by night. Our hardness of heart is but the measure of our sin. Save us, church and nation, from dullness of spirit and slackness of will. Grant us as a people to know Thy will and purpose for our day. May Thy saints on earth not be disobedient to the heavenly vision, and make the servants of the state be also the ministers of Thy grace.

Not unto us who come with stained hands, be any praise or glory, not unto us, O Lord, but unto Thee for Thy boundless love to men and Thy saving health to every people; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Thy way, not mine, O Lord

XII. Address.

XIII. Hymn (*The people standing*):

(a) Rock of Ages

(b) In the hour of trial

(c) O Jesus, Thou art standing

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.**

—*Hebrews 13:20-21.*

XV. Moment of Silent Prayer.

XVI. Postlude.

XI

A Service in Praise of Peace

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) O beautiful for spacious skies
- (b) God moves in a mysterious way
- (c) How firm a foundation

III. Sentences (*The people standing*):

I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. —*Psalm 4:8.*

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. —*Isaiah 26:3.*

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

—*II Corinthians 13:11.*

Blessed are the peacemakers: for they shall be called the children of God. —*Matthew 5:9.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Possess us with Thy spirit, O Thou Prince of Peace. Still our clamor with Thy word of quiet and of calm, subdue our strife with the vision of a peaceful and a fruitful world. We have all erred and strayed from Thy way like lost sheep. Men and nations, we have desired our selfish ends, we have left unheeded Thy command to love one another. In Thee do we find our unity, in Thee do we find our life, in Thee we see our peace. Help us to accept Thy way and save us from the chaos of hatred and of war. Thou Who hast set our feet upon a fruitful and responsive earth, forgive us that we have defaced our heritage with war and slain our brothers with the edge of the sword. In paths beyond our human eyes to discover, lead us unto concord and ordain from our warring factions Thy beauty and Thy peace; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for

their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. . . .

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. . . .

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 5:1-12, 20-24, 42-48.

VI. *Litany* (*The people seated and bowed, or kneeling*):

O Lord, save Thy people;

And bless Thine inheritance.

Give peace in our time, O Lord;

Because there is none other that can save us, but only Thou,
O God.

O Lord, hear our prayer;
And let our cry come unto Thee.

We confess our failure in our great task of friendship. Enmity has displaced love within our hearts and guile has often stained our lips.

We have been ill natured, we have caused others to suffer, our actions have betrayed a heart burdened with malice and inner conflict;

Bring peace within us, O Lord.

We acknowledge our transgression as churches. Prejudice has separated us one from another, uncharitableness has rent us asunder, ignorance has prevented sympathy, and unloveliness has kept us from unity;

Bring peace to Thy Church, O Lord.

We have gone astray as nations. The boast of power has been upon our lips, we have put our trust in force, we have yielded our hearts to conquest and have forgotten Thee.

Give us a will to peace, O Lord.

O Lord, save Thy people;

And bless Thine inheritance.

Give us peace in our time, O Lord;

Because there is none other than can save us, but only Thou,
O God.

O Lord, hear our prayer,

And let our cry come unto Thee. Amen.

VII. Hymn (*The people standing*):

Dear Lord and Father of mankind

VIII. Scripture: Second Lesson (*The people seated*):

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another

with brotherly love: in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

—Romans 12:3-21.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou, Who art the author of peace and the lover of concord, our generation has wandered far from Thy paths of peace. We have spent our substance in bloody warfare, we have wasted our youth in sterile strife, we have blighted fair lands with the holocaust of conflict, we have strewn the world with famine and poverty and pestilence. Thou Who alone art adequate to save and keep Thy people, save us from the mad carnage of man's mistaken plans.

Redeem for us the hero's courage and direct it against disease and ignorance, and teach us to employ the inventive genius of our day fruitfully for the relief of need, conserve steadfastness and patience unto death and apply it to the ills of cities and of nations. Salvage for Thine own purposes the anguish and the sacrifice of war that blood, poured out willingly, may not be a forgotten and a wasted gift.

Thou Who hast watched beside us in days of cataclysmic confusion and blood-red nights of woe and pain, grant us reason and insight to apply our hearts unto wisdom and dedicate our strength to the high endeavors of peace.

By grief and sorrow in every land, by the privation and hunger of mothers and babes, by the crimson tide of sacrifice in which the youth of our day have been drenched, wean us from national wilfulness and redeem us as a people unto thy holy ways; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Lead us, O Father, in the paths of peace

XII. Address.

XIII. Hymn (*The people standing*):

- (a) Love divine, all love excelling
- (b) O grant us light that we may know
- (c) O God of Bethel by Whose hand

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ to whom be glory for ever and ever. **Amen.**

—*Hebrews 13:20-21.*

XV. Moment of Silent Prayer.

XVI. Postlude.

XII

A Service in Praise of Parenthood

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) O happy home, where Thou art loved
- (b) Lord of life and King of glory
- (c) Thou gracious power

III. Sentences (*The people standing*):

Except the Lord build the house, they labour in vain that build it.
—*Psalm 127:1.*

My son, hear the instruction of thy father, and forsake not the law of thy mother.
—*Proverbs 1:8.*

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.
—*Proverbs 3:27.*

A wise son maketh a glad father: but a foolish man despiseth his mother.
—*Proverbs 15:20.*

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.
—*Mark 3:35.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Into the toil and danger of humanity, O Lord, Thou didst trust Thine only Son. Thou didst honor our dust by the mystery of the Annunciation, Thou didst give to human life a new and sacred meaning by the glory of the Incarnation. We bless Thee for Thy faith in human parenthood, for the response of Mary and the care and tenderness of Joseph. Thou hast set Thy seal upon parenthood and yet we have often been rebellious and unkind. We have failed those who have reared us, we have left them lonely and desolate; when we recall the faithfulness of long days and the watchful care of unnumbered nights our hearts grieve within us and we have no pride at all. Grant us a due sense of gratefulness that we may repay to those who reared us some small portion of their love and care; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he

shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands; and let her own works praise her in the gates.

—Proverbs 31:10-31.

VI. Litany (*The people seated and bowed, or kneeling*):

Father of lights, Who didst send Thy son to be a light unto this world, we bless Thee for the illumination Thou hast shed within our homes. How can we praise Thee for those who in our infant years cared for us in every need and reared us in the nurture of love and the temper of justice? For their infinite solicitude and their never failing affection,

We give Thee our thanks.

For lonely vigils when the pestilence that walketh in darkness came upon us like an armed man, when love watched with patience and when skill and affection fought for life when life seemed all but gone,

We bless Thee, O Lord.

For days of privation and self-denial that purchased for us the learning of the mind, for renunciation that enriched our life and dedication to home that knew no bound or limit,

We give Thee our thanks.

For the noble adventure of parenthood that sees the child leave hearth and home for the valley of decision and stands helpless as the living soul makes choice of nobility or cowardice, life or death,

We bless Thee, O Lord.

(*In unison*): Thou Who broodest over the homes of Thy people and art the unseen guest at every board, Thou Who art with us in the hour of birth and dost receive our dying supplications; be the friend of little children, the companion of young men and maidens, the stay of middle life, and the shelter of advancing years; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

O God, our help in ages past

VIII. Scripture: Second Lesson (*The people seated*):

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with great haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this

child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.
—*Luke 2:1-19.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer of Thanksgiving and Commemoration (*The people seated and bowed, or kneeling*):

Lord, we bless Thee for a mother's willingness to bear pain and for a father's care and faithfulness in long days and nights of toil.

Thou Who settest the solitary in families and didst sanctify marriage by thy first miracle at Cana of Galilee, Thou madest radiant the homes of men by the visitation of Thy blessed feet. Grant us grace that our lives may shed honor upon those who bore us and glorify Thy name Who loved us before we gave our love to Thee.

We bless Thee for provision for our bodily needs and for care of our spiritual growth, for foresight which has often saved us, for love which brings us back to Thee.

Guard in Thy love all who face the hazard of rearing little children, give unto them courage and tenderness, wisdom and freedom, high intelligence and spiritual dedication. Thou Who trusteth men and women with the privilege of parenthood, be with them in those hours when they know not what to do.

Thou Who didst give unto Mary and Joseph the resources of Thy grace and love in the day of their utter helplessness, give unto us an understanding spirit and a heart of gentleness and love; for the sake of Thy son, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Immortal love, forever full

XII. Address.

XIII. Hymn (*The people standing*):

(a) In heavenly love abiding

(b) Lead, kindly light

(c) Master, no offering costly and sweet

XIV. Benediction (*The people seated and bowed, or kneeling*):

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XIII

A Service in Praise of the Church of Christ

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) The Church's one foundation
- (b) I love Thy kingdom, Lord
- (c) Glorious things of thee are spoken

III. Sentences (*The people standing*):

We know that we have passed from death unto life, because we love the brethren. —*I John 3:14.*

And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. —*Colossians 1:17-18.*

I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

—*Colossians 1:23-24.*

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

—*Acts 20:28.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Lord of life and God of our salvation, Thou hast purchased Thy church with the crimson tide that clothed Thy body on the rood. Take not Thy Holy Spirit from her in days of conflict, and grant her fruitful seasons in the ampler days of peace. By the working of Thy grace, raise up enlightened and faithful servants, and make her ministers a flaming fire that with lighted minds and quickened spirits, they may preach Thy true religion and reveal the beauty of Thy love and holiness. We bless Thee for the glorious company of the apostles, we magnify Thee for the noble army of martyrs, we praise Thy holy name for obscure and unknown men who have endured the depth of human woe, but who staggered not at the promises of God through unbelief. Especially do we bless Thee for Him Who is

head of Thy church: not unto us, O Lord, be any praise, but unto Him be glory and dominion and power throughout all ages, world without end. **Amen.**

V. Scripture: First Lesson (*The people seated*):

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

—II *Corinthians 6:1-10.*

VI. Litany (*The people seated and bowed, or kneeling*):

We praise Thee, O Lord, for all valiant men and women who in days of persecution and poverty have given their lives for Thy church on earth. For all heroic dedication and willing sacrifice,

We bless Thee, O Lord.

For those who have given their minds for the extension of Thy kingdom, who have left behind the illumination and glory of the printed page and have given instruction to the yearning spirits of men,

We praise Thee, O God.

For unlettered men and women who, by the example of lofty thought and generous action, by simple kindness and warmth of heart, have made Thy church a praise in the earth,

We bless Thee, O God.

For all brotherly feeling, for all efforts to heal the sins and allay the sufferings of Thy people, for all those who serve Thee in school and church and hospital,

We give Thee our thanks.

(*In unison*): Hear us as with ten thousand times ten thousand, of this and all ages, we praise Thee and magnify Thy holy name. Thou alone art love, Thou alone art holy, Thou alone art the creator

and the saviour of Thy people and in Thee and in Thee alone do we put our trust; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Faith of our fathers

VIII. Scripture: Second Lesson (*The people seated*):

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit.

—*Ephesians 2:11-22.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Almighty God, our Heavenly Father, Thou Who hast promised to be in the midst of believers even where two or three are gathered together, Thou Who hast kept Thy people in dens and caves of the earth when they were persecuted, afflicted and tormented, Thou Who hast received the dying prayers of Thy saints under the blows of unjust men, Thou hast made the blood of the martyrs the seed of Thy church.

Remind us of our heritage, quicken our imagination that from the fellowship of Thy people there may flow forth rivers of living water for the redemption of our generation. Touch our hearts that our church may be compassionate. Above all, help us to center our trust in Thee, for Thou and Thou alone art adequate for our needs.

Bind Thy people together in such ties of love and amity and give us so keen a sense of communion with the great and good of other times that we may prevail against evil in our day and in the world to come win everlasting life; through Jesus Christ, our Lord.

Amen.

XI. Hymn (*The people standing*):

Love divine, all love excelling.

XII. Address.

XIII. Hymn (*The people standing*):

(a) Blest be the tie that binds

(b) A mighty fortress is our God

(c) How firm a foundation

XIV. Benediction (*The people seated and bowed, or kneeling*):

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XIV

A Service in Praise of Compassion

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Fairest Lord Jesus
- (b) Majestic sweetness sits enthroned
- (c) Love divine, all love excelling

III. Sentences (*The people standing*):

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

—*Romans 12:14-15.*

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

—*Matthew 20:30, 32-34.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Of great mercy and full of compassion has been Thy love for us, O God, and yet we have denied Thee and turned to the weak and beggarly elements of this world. Like timid sheep who have lost their way we wander distracted in barren and dangerous places, but Thou, O Lord, art like a shepherd that comest always to seek and to save Thine own. Thou Who knowest each one by name and hast said that none shall snatch them from Thy hand, Thou didst give to us Thine only son as Saviour, friend, and guide. For us He gave His love, for us He spoke His deathless words, for us He poured out the fullness of His love and trust, for us He was crowned with thorns, and for us He was clothed in the scarlet raiment of His own blood upon the rood. His anguish melts our hardened hearts, His resistless passion calls back our wayward spirits unto Thee. Of great mercy and compassion has been Thy love for us, O God; claim us unto Thyself, each of us, all of us, from any height or depth; for Thy love's sake. **Amen.**

V. Scripture: First Lesson (*The people seated*):

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

—*Luke 10:25-37.*

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either that woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

—*Luke 15:1-10.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Lord, our Lord, how excellent is Thy name in all the earth. Men have called upon Thee in terror and dread and apprehension, but Thy love made flesh in Jesus Christ hath taught us to trust Thee as a father and to pray to Thee with faith and confidence.

We bless Thee, O Lord.

For His gentleness to children, for His encouragement to the broken-hearted, for His tenderness to the unlovely and the outcast,

We give Thee our thanks.

For the healing His seamless dress by every bed of pain, for His compassion toward broken bodies and distracted minds,

We bless Thee, O Lord.

For His healing of our withered hand and His undergirding of our worn and defeated spirits,

We give Thee our thanks.

For His peace He gave unto us, not as the world gives but in friendliness and love,

We bless Thee, O Lord.

For the steadiness He brings in trouble, for the calmness He restores in sorrow,

We bless Thee, O Lord.

For His power to erase the demons of selfishness and greed and fear,

We bless Thee, O Lord.

For Thy loving kindness to nameless people, forgotten in the rush and competition of life,

We bless Thee, O Lord.

For Thy salvation full and free even for us who have often denied Thee, we give our thanks.

We give Thee our thanks.

Our lips have often spoken guile, our tongues have often borne false witness, our hearts have cherished spite and hatred, only Thou canst save us with Thine outstretched arm and mighty power.

We beseech Thee to hear us, O Lord.

(*In unison*): Thou Who of Thy mercy puttest Thine own name upon the last and least of human kind and biddest all thirsty souls drink from the fountain of Thy boundless love and partake of the bread of life in Jesus Christ, save us by His merits and by Thy manifold and great mercies; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

O love that will not let me go

VIII. **Scripture:** Second Lesson (*The people seated*):

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into eternal life.

—Matthew 25:32-46.

IX. **Interlude of Quiet Music and Silent Adoration** (*The people seated and bowed, or kneeling*).

X. **Prayer** (*The people seated and bowed, or kneeling*):

Who is like to Thee, O Christ, for the breadth of Thy tender mercy and the depth of Thy saving love? Thou Who didst cast out demons and bring peace of mind to broken spirits, free us from the demons of fear and of selfishness. Our hearts are centered upon ourselves, our desires are for personal advancement and selfish gain. Thou Who didst cast out evil spirits drive the demons from our lives and possess us with Thy love.

Thou Who didst bring healing to those who despaired of help, Thou Who didst touch the leper and the maimed, forget us not in our day of desolation. We are leprous with sin, our hands are

stained with it, our thoughts are burdened with it, there is no health in us. We are maimed and walk the road of life with difficulty, our bodies fail us and our dispositions are nothing worth. Thou Who didst bring healing to those who despaired of help, bring healing unto us.

Thou Who sittest on the right hand of the throne of God and art judge of both the quick and the dead, Thou didst raise the son of the widow of Nain and stretched Thy hand of restoration to the stricken Lazarus, raise us from the death of sin and apathy and indifference. Give us to know the glory of being among the quick-born sons of men, let us at last know life, full and free and abundant, eternal life which Thou didst long to be the portion of every faithful spirit. Thou Who art the judge of the quick and the dead and canst Thyself give life to men and women, hear us of Thy great mercy, and to Thee we shall give the praise and the glory, world without end. **Amen.**

XI. Hymn (*The people standing*):

Immortal love, forever full

XII. Address.

XIII. Hymn (*The people standing*):

(a) Ye servants of God, your master proclaim

(b) One there is above all others

(c) Jesus, Thou divine Companion

XIV. Benediction (*The people seated and bowed, or kneeling*):

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XV

A Service in Praise of Labor

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Lord, give me light to do Thy work
- (b) My gracious Lord, I own Thy right
- (c) Teach me, my God and King, in all things Thee to see

III. Sentences (*The people standing*):

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

—II *Thessalonians* 3:10.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

—*Philippians* 2:12.

Jesus answered them, My Father worketh hitherto, and I work.

—*John* 5:17.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Thou Who didst set us in a world where each generation must earn its bread by the sweat of its brow, Thou didst dignify human toil by the labors of Thy Son, our Lord. In a universe which groaneth and travaileth until the perfect day we confess we have often ceased from labor or done our work with bitterness and pain. Grant us a saving sense of the value of work, of the beauty of faithful service, of the glory of laboring with Thee.

O thou long-suffering Christ Who didst confess allegiance to a Father Who ever worketh to bring us a day of peace and fruitful endeavor, and didst Thyself know the fatigue and strain of constant burdens, hear us as we bring our broken offerings, and save us unto a life of self-dedicated service; for Thy mercy's sake. **Amen.**

V. Scripture: First Lesson (*The people seated*):

Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem. . . .

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. . . .

And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity: And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth. And conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

—*Nehemiah 2:4-5, 18-20; 3:1-2, 32; 4:1-9.*

VI. *Litany* (The people seated and bowed, or kneeling):

O Jesus, friend of fishers and herdsmen and toilers in a reluctant land, Thou hast made toil sacramental by Thine own hands. Thou hast made faithful service imperative for those who follow Thee,

Thou art thyself the leader of those who labor, the guide of all who would find an issue out of the difficulties which surround us in our toil.

Jesus, friend of workers, hear us.

Aid us, as with penitent spirits we strive to discipline ourselves to do more perfectly that which has been committed to our hands to do. We have often failed our associates, we have often been tortured with the consciousness of blemished labor and a withholding spirit. Often we have put our hands reluctantly to the work, often upon the backs and minds and hearts of others has been laid the burden we should have borne.

Jesus, friend of workers, save us.

Abide with all illumined spirits in industry who are seeking to salvage an harmonious and a fruitful order from the chaos of conflicting claims. Sanctify the power of accumulated wealth that it may be used in honest and brotherly enterprise. Consecrate the might of labor that it may bring forth that due and beneficent harvest which makes for joyous homes and more and more abundant life.

Jesus, friend of workers, hear us.

Grant unto us the spirit of understanding that we may liberate our day from grinding poverty and unemployment. Thou Who hast a resource for every human need, trust us with wisdom to emancipate our generation from the ghastly ills that rest upon us.

Hear us, we beseech Thee, O Lord.

(*In unison*): Crown our life's labor not with fame or wealth or undeserved power, but with humility and compassion and disinterested love. O Thou Whose approval is dearer than life and in Whose presence our life is made complete, be with us in the burden and the heat of the day and forget us not in the hour of weakness and tribulation; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Where cross the crowded ways of life

VIII. Scripture: Second Lesson (*The people seated*):

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in

fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

—II Corinthians 6:1-10.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Lord of seedtime and of harvest, we bless Thee that Thou hast given us strength by which to labor and work by which we may earn our bread.

We bless Thee for the joy of creation with hand and mind and heart, for the works of faith and the accomplishments of daily labor. For exalted and mighty achievements and for lowly service magnificently rendered. For those who have taught us the worthiness of toil, for those who have instructed us in the skill of the hand and the skill of the eye, for those under whose guidance we have learned steadiness and responsibility, we give Thee our thanks.

Redeem all our lost causes, complete our unfinished labors, recall our fainting spirits unto Thyself. Thou hast set us in the midst of many and great labors, and in our own strength we have often tried to overcome alone. Our failures have shown us our weakness, our experience has proved that unless the Lord build the house we labor in vain. Thou Who hast created all things and shapest the worlds in the infinite reaches of time, Thou Who givest Thy favor to all who strive for beauty and truth and goodness, Thou Who willest that all Thy creatures may find work fruitful and life abundant, continue with us through times of joy and days of severest testing; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

We give Thee but Thine own, whate'er the gift may be

XII. Address.

XIII. Hymn (*The people standing*):

- (a) When wilt Thou save Thy people, Lord
- (b) O Master, let me walk with Thee
- (c) Take my life and let it be

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. **Amen.** —*Jude 24-25.*

XV. Moment of Silent Prayer.

XVI. Postlude.

.XVI

A Service for Students of All Lands

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Rise my soul, and stretch thy wings
- (b) The King of love my shepherd is
- (c) Fight the good fight

III. Sentences (*The people standing*):

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

—Matthew 4:23.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

—Luke 11:1.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

—Luke 23:5.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

—Acts 5:42.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

The world in which Thou hast set us, O Lord, is often difficult and full of danger but in the midst of every hazard Thou art our secret helper. The body Thou hast given us is fearfully and wonderfully made, and yet we have often misused it for selfish ends which have denied Thee praise and glory. Thou hast given unto each one of us a living, quickened spirit, and yet we have often turned it to selfish and unworthy purposes. Thou invitest us to know Thee but Thou art high and lifted up, we cannot attain unto Thee. Thou Who inhabitest the praises of Israel, Who art the author and creator of every living thing, Thou hast revealed Thyself to us in the pageant of nature, in the heroism of men and women, in Thy overarching Providence, but most of all in Jesus Christ. Make clear Thy purpose to us in our life and in our work, grant us to see by faith that which is withholden from our eyes. We believe, help Thou our unbelief; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

—Matthew 5:1-18.

VI. Litany (*The people seated and bowed, or kneeling*):

Almighty God, Thou exalted and mighty ruler of the universe, our questing spirits find no peace until they find rest in Thee. Thou Who madest man out of the dust of the earth and breathed into his nostrils the breath of life, Thou hast made us living spirits whose eager questions turn ever unto Thee. In the midst of knowledge which is incomplete, from doubt and confusion and oftentimes from sin we turn, O Lord, to Thee.

We beseech Thee to hear us, O Lord.

We find within us a hunger and a thirst for righteousness, wilt Thou employ us as Thy willing instruments to redeem the world of letters and of learning from the selfish pursuit of privilege?

We beseech Thee to hear us, O Lord.

Use us as Thy hands and feet and voice in bringing about more Christlike relations in school and politics and industry.

We beseech Thee to hear us, O Lord.

Mark our lives with such a love for all Thy children that no man or race shall be called common or unclean.

We beseech Thee to hear us, O Lord.

Help us that in our day we may see justice roll down as the rivers, and righteousness as a mighty stream.

We beseech Thee to hear us, O Lord.

Thou hast given us a longing for truth regarding the earth beneath and the heavens above and the inner world of thought and feeling, wilt Thou trust us with such knowledge as Thou seest we can safely use?

We beseech Thee to hear us, O Lord.

We bless Thee for children of Thine who with chisel and brush, with voice or pen, are increasing the knowledge and the harmony and the beauty of our day.

Accept our thanks, O Lord.

Thou Who didst send to earth the incarnation of love and truth in Jesus Christ, Thine only Son, our Lord, illumine us as we yield our minds, our hearts, our hands, to His resistless appeal.

We beseech Thee to hear us, O Lord.

(*In unison*): Thou Who dost disturb the clay of our humanity by the desire for truth, beauty and goodness, we come out of varying experiences but pleading a common need. We have all sinned and gone astray like lost sheep. Save us, body, mind, and spirit, that we may praise Thee, not only with our lips but with our lives; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Lead on, O King eternal

VIII. Scripture: Second Lesson (*The people seated*):

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. . . . But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

—Matthew 10:5-8, 19-42.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Thou Mysterious and Solemn Presence, Thou art the quest of saints and martyrs, the master of life and thought. We approach Thee with our minds but we cannot apprehend Thee, and yet Thou art eager to satisfy the desire of every living thing. We draw near unto Thee with our hearts and are shamed by our unloveliness and

stain, but always Thou givest us the fullness of Thy love and trust. We lay hold upon Thy purposes and daily fail because we are not wholly given unto Thee, yet Thou dost encourage us to strive anew for humility and grace.

Thou Who art able to reclaim our frail humanity, claim us by the winsomeness of Him Who prayed "not my will, but Thine," on earth's darkest midnight, and lead us in His way of love; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

The Son of God goes forth to war

XII. Address.

XIII. Hymn. (*The people standing*):

(a) Who is on the Lord's side

(b) O God, in Whom we live and move

(c) Once to every man and nation

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.**

—*Hebrews 13:20-21.*

XV. Moment of Silent Prayer.

XVI. Postlude.

XVII

A Service in Praise of Consecration

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) How firm a foundation
- (b) Lord, speak to me
- (c) Lead, kindly light

III. Sentences (*The people standing*):

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.

—Matthew 8:19-22.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

—Matthew 16:24-25.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou Christ of God Who didst sanctify Thyself anew in the desolation of the Garden and didst raise Thy voice in prayer for weak and erring men, what can we do but give our lives back unto Thee? The glory of Thy courage calls us, the beauty of Thy love constrains us; the breadth of Thy compassion shames us, and by Thy stripes we are healed. Thou Who steadfastly set Thy face toward danger and the cross, grant us some measure of Thy purpose as we give ourselves anew to Thee. We have no merits of our own, no purity to deserve Thy grace, no honesty to earn Thy praise, no love to constrain Thy mercy. We cling only to the promise that whosoever will, may come; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain

he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people.

—Isaiah 6:1-9.

VI. Litany (*The people seated and bowed, or kneeling*):

Out of sin and stain we come, O God, offering our broken lives and bodies unto Thee which is our reasonable service. Thou art ever more ready to listen than we are to call upon Thee, and now we claim Thy promise that whoso cometh unto Thee Thou wilt in no wise cast out. Day after day we fail because we are not of Thee. Our righteousness is dust and ashes, yet we are encouraged to approach Thee in penitence and trust. Accept us as with contrite hearts we make our supplication.

We beseech Thee to hear us, good Lord.

We have withheld our love when it could have blest and strengthened.

Have mercy upon us, O Lord.

We have reserved our powers for selfish uses and have failed to give help in days of tribulation.

Have mercy upon us, O Lord.

We have spoken sharp words in hatred and have brought pain by quarrelsomeness and anger.

Have mercy upon us, O Lord.

We would serve Thee in freedom and gladness, take from us the shackles of our sin and shame.

We beseech Thee to hear us, O Lord.

Thou Who sentest Thy Son unto the world to share the labor and the hopes of men, we consecrate ourselves anew to work with Him in the redemption of our day.

We beseech Thee to hear us, O Lord.

O Thou Who art ever more ready to listen than we to call upon

Thee, reclaim us when in helplessness we cannot save ourselves.

We beseech Thee to hear us, O Lord.

(In unison): Thou Who art the creator of all the sons of men, all that we are and have has come from Thee; receive us as with lowly hearts and penitent spirits we offer ourselves once anew unto Thyself. Use us as Thy hands and feet to accomplish Thy purposes, and to Thee we will give the praise and the glory, world without end. **Amen.**

VII. Hymn *(The people standing):*

O Master, let me walk with Thee

VIII. Scripture: Second Lesson *(The people seated):*

These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . .

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

—John 17:1-4, 9-11, 15-21.

IX. Interlude of Quiet Music and Silent Adoration *(The people seated and bowed, or kneeling).*

X. Prayer *(The people seated and bowed, or kneeling):*

Our Lord and Saviour, Who dost come to claim the hearts and minds of men, Thou Who didst share our labor and sorrow, Who tookest upon Thyself the reproach of our humanity, clothing Thyself in the form of a servant, Thou art the King of Glory, Thou art the Everlasting Son of the Father.

How often we have felt Thy presence, how often Thou hast beckoned us and we have pretended not to see; how often we have seen Thy footprint in the dusty road of sacrifice and have turned aside for an easier way. We have beheld Thee nailed to the bitter wood and have still maintained our stubborn ways. Our sins are more than we can number, the memory of them is intolerable.

Our lips have often spoken guile; purge us and we shall be clean. Our thoughts have oftentimes borne false witness or flung the bitter jibe: touch us with Thy grace and we shall be redeemed. Our affections have centered upon ourselves; shame us by the crimson tide which clothed Thy body on the cross. Our ambitions have been for the pride of the eye and the lust of the flesh; if Thou wilt save us, our scarlet sins shall be as white as snow. Our consciences have grown dull by repeated disobedience, our hands have been polluted with our wicked ways; if Thou wilt wash us, our crimson stains shall be as wool.

Hear us as we confess our faults, accept us as anew we offer ourselves to Thee. Thou Who art the same yesterday, today and forever, Who art the sole refuge of the sons of men, to Thee we commit our labors, our lives, our homes, our hearts, for in Thee and in Thee only do we put our trust; through Jesus Christ, our Lord. Amen.

XI. Hymn (*The people standing*):

In the hour of trial

XII. Address.

XIII. Hymn (*The people standing*):

(a) O Jesus, I have promised

(b) God is my strong salvation

(c) Calm me, my God, and keep me calm

XIV. Benediction (*The people seated and bowed, or kneeling*):

And now may the blessing of God Almighty, Father, Son, and Holy Spirit, be amongst you and abide with you, now and evermore. Amen.

XV. Moment of Silent Prayer.

XVI. Postlude.

XVIII

A Service in Praise of the Living God

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

(a) God, the all-terrible (Russian National Hymn)

(b) The spacious firmament on high

(c) O God, the Rock of Ages

III. Sentences (*The people standing*):

If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth.
—Psalm 124:1-4, 7-8.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Alway Thou callest us to seek Thy face and alway Thou allowest Thyself to be found. Day unto day we fail and are undone; night unto night we are cared for by Thy mercies. In sorrow Thou art very near us, and in adversity Thou art our constant helper. Thou dost rejoice with them that do rejoice and dost weep with them that weep. Thou Who art compassionate beyond all human pity, and loving beyond life's most utter sacrifice, leave us not alone in the time of our perplexity and take not Thy Holy Spirit from us in the day of strength and victory. Thou art the everlasting refuge of the sons of men. When all earthly friends fail us, when no human hand is stretched to rescue, when we are wholly lost, Thou dost reach and save. O Thou Who art the help of the helpless, the friend of the friendless, the saviour of all who in doubt have lost their way, save us for Thyself; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

—*John 6:48-58.*

I and my Father are one. . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

—*John 10:30, 37-38.*

VI. Litany (*The people seated and bowed, or kneeling*):

O let my mouth be filled with Thy praise;
That I may sing of Thy glory and honor all the day long.
Turn Thy face from my sins, O Lord;
And put out all my misdeeds.
Make me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy Holy Spirit from me.
O give me the comfort of Thy help again;
And stablish me with Thy free spirit.
Wilt Thou not turn again and quicken us;
That Thy people may rejoice in Thee?
O Lord, shew Thy mercy upon us;
And grant us Thy salvation.
Vouchsafe, O Lord, to keep us this day without sin;
O Lord, have mercy upon us, have mercy upon us.
O Lord, hear our prayer;
And let our cry come unto Thee.

VII. Hymn (*The people standing*):

The Lord is King

VIII. The Te Deum (*The people seated*):

We praise Thee, O God: we acknowledge Thee to be the Lord.
All the earth doth worship Thee the Father everlasting.

To Thee all Angels cry aloud: the Heavens, and all the Powers
therein.

To Thee Cherubim and Seraphim: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of Thy Majesty: of Thy Glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge
Thee;

The Father: of an infinite Majesty;

Thine honorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst humble
Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death: Thou didst
open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that Thou shalt come: to be our Judge.

We therefore pray Thee, help Thy servants: whom Thou hast
redeemed with Thy precious blood.

Make them to be numbered with Thy Saints: in glory everlasting.

O Lord, save Thy people: and bless Thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify Thee;

And we worship Thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy be upon us: as our trust is in Thee.

O Lord, in Thee have I trusted: let me never be confounded.

IX. Interlude of Quiet Music and Silent Adoration (*The people
seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Almighty Ruler of the ends of the earth and God of our salva-
tion, to Thee we give our adoration, to Thee we lift up our hearts in
prayer. Thy mercies are new every morning, and every evening Thy
love faileth not to guard and keep Thy children.

From Thy hand we have received the gift of life, from Thee have come the blessings of home and of friendship, and in the plenitude of Thy mercy Thou hast given us work to do and strength with which to do it. We bless thee for the musician's wand and for the artist's brush, for the strength of labor and the insight of the scholar, for simple service bravely done, and for great discoveries of gifted men. All children of Thine reflect Thy glory, all responsive hearts do give Thee praise.

Before the majesty of Thy wisdom our efforts are but dust and chaff, before the splendor of Thy holiness our righteousness is nothing worth, before the beauty of Thy will our feeble dreams are mists and shadows. Quicken and redeem our slumbering spirits with Thy wisdom and understanding, undergird our wavering souls with Thy strength which alone is adequate.

Thou Who knowest the ends of the earth and art familiar with the want of every child of Thine, abide with friends and loved ones in near and distant places. Come to travellers and missionaries as a shelter and a refuge in days of need. Thou Who reservest some gifts until hands of prayer are uplifted, give unto men and women in difficult and dangerous places the reinforcement of Thy presence.

Our spirits hunger for the bread of life, our souls thirst for goodness as a hart panteth for the living stream. Take not Thy presence from us in the hard day and sleepless night. Thou, only, art willing and able to fulfill all our needs from Thy riches of love in Christ Jesus.

Thy love was over Abraham and Isaac and Jacob, Thou leddest Moses through the Red Sea water, Thou madest streams to flow in desert places, Thou art our fathers' God Who liveth and reigneth from everlasting to everlasting and in Thee, and in Thee only, do we put our trust; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

O God, our help in ages past

XII. Address.

XIII. Hymn (*The people standing*):

(a) Lord, I believe, Thy power I own

(b) Come, let us to the Lord

(c) Hark, my soul, it is the Lord

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now unto Him Who is eternal, immortal, invisible, the only just and all-wise God, be glory and honor, dominion and power, now and forever. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XIX

A Service in Praise of the Incarnation

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Brightest and best of the sons of the morning
- (b) O Thou great friend of all the sons of men
- (c) Jesus, the very thought of Thee

III. Sentences (*The people standing*):

When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. —Matthew 2:10-11.

This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. —Luke 2:34.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Gold and frankincense and myrrh kings brought unto Thee, O Christ; labor, joy and bitterness we offer as our praise and prayer. Thou didst clothe Thyself with the clay of our humanity, Thou wert scorched by summer's heat and chilled by winter's storms. Thou hast given us Thy love, Thou hast blessed us with Thy mercy, Thou hast saved us when we could not save ourselves. There is no friend like unto Thee, there is no love like Thine, there is no wisdom save in Thee, Thou art the Word made flesh. Gold and frankincense and myrrh we bring unto Thee, O Christ, for Thou art worthy to receive life's richest gifts, Thou dost double our rejoicing, Thou dost comfort us in pain. Bless us with Thy continual presence and heal us for Thy mercy's sake. **Amen.**

V. Scripture: First Lesson (*The people seated*):

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his

oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

—Isaiah 9:2-7.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

—Isaiah 11:1-5.

VI. *Litany (The people seated and bowed, or kneeling):*

O Thou Who gavest us the fullness of Thy glory in Jesus Christ, what can we offer unto Thee save ourselves as feeble thanks? His majesty bends every knee before Him, He is the one altogether lovely, the bright and morning star. For the beauty of His infancy and the charm and winsomeness of His early years,

We bless Thee, O Lord.

For His courage which laughed at danger and gave away His precious life as if it were a careless trifle, for His fortitude in yielding Himself into the hands of sinful men to overcome their evil with His good,

We bless Thee, O Lord.

For the glory of His mind, for His teachings that penetrate our very souls, for words that shall never die, for the constant support of His exceeding great and precious promises, for the healing of His seamless dress by every bed of pain,

We thank Thee, O Lord.

For His love that knew no bounds, for His compassion that flowed out to those who but touched the hem of His garment, for His devotion unto those who forsook Him, for His affection unto the weak and the maimed and the helpless,

We give Thee our gratitude.

(*In unison*): By Him and through Him are all things made, He is the light which lighteth every man that cometh into the world: redeem us once again by His blessed merits and strengthen us to do Thy will; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Love divine, all love excelling

VIII. Scripture: Second Lesson (*The people seated*):

And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

—*Luke 2:1-20.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

O Thou Christ of God, we have ascribed praise unto Thee by different names and find that in Thy manifold glory Thou dost still escape us. Thou art the root and the offspring of David, the bright, the morning star, Thou art the counsellor, the Mighty God, the Everlasting Son of the Father, the Prince of Peace, Thou art the one upon Whose shoulder the government of this world shall eventually rest. We have known Thee as friend and brother and fellow sufferer, and in Thee we have discovered the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Come once again and dwell with us, Emmanuel, shepherd us and redeem us and make new our hearts unto Thyself; for Thy love's sake. **Amen.**

XI. Hymn (*The people standing*):

Jesus, Saviour, pilot me

XII. Address.

XIII. Hymn (*The people standing*):

(a) Saviour, like a shepherd lead us

(b) Away in a manger, no crib for a bed

(c) Thou didst leave Thy throne

XIV. Benediction (*The people seated and bowed, or kneeling*):

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XX

A Service in Adoration of Christ's Suffering

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) In the cross of Christ I glory
- (b) Go to dark Gethsemane
- (c) When I survey the wondrous cross

III. Sentences (*The people standing*):

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.
—*I Corinthians 5:7.*

Christ also suffered for us, leaving us an example, that ye should follow in his steps.
—*I Peter 2:21.*

For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God.
—*I Corinthians 1:18.*

I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself.
—*John 10:15, 18.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Thou long-suffering Christ, Thou Who hast borne an anguish of endless centuries in that eternal strife betwixt love and sin, Thou art the King of Glory, Thou art the Everlasting Son of the Father, the Lamb slain from the foundation of the world, and Thou art also the chiefest of the sons of men. Rebuke our stubborn pride with the radiance of Thy matchless love, cast out our timid fears with the steadfastness of Thy courage. Thou art Thyself reply to the skeptic's question, Thou art the answer to the doubter's jest. Thou wert made to suffer for us upon the bloody gibbet: give unto trembling human hearts some portion of Thy love and courage. O Jesus, Thou Who wert clothed in royal raiment on the tree, in the crimson flood from Thine own side, save us by Thy grace, each of us and all of us, from any height or depth; for Thy mercy's sake. **Amen.**

V. Scripture: First Lesson (*The people seated*):

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our in-

iquities: the chastisement of our peace was upon him: and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
—*Isaiah 53:4-10.*

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

—*Romans 5:1-11.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Thou Suffering Servant of mankind, very God of very God, Who for us men and for our salvation hast entered the depths of human woe to save us from our sin and stain,

Good Lord, deliver us.

By Thy loneliness in the Garden, by the sharpness of Thy desolation,

Good Lord, deliver us.

By the pain of rejected love offered without stint or measure,

Good Lord, deliver us.

By the humiliation of Thy mockery at the hands of thoughtless men, by the degradation of Thy cruel trial, and the anguish of Thy crown of thorns,

Good Lord, deliver us.

By the bitter wood Thou bearedst beneath the gaze of hatred and contempt,

Good Lord, deliver us.

By Thine agony and bloody sweat, by the royal crimson of Thy blood which richly clothed Thee on the tree,

Good Lord, deliver us.

By Thine infinite compassion which carried a dying thief with Thee to paradise, and forgave the blows that nailed Thee to the wood,

We yield our hearts to Thee.

(*In unison*): O Thou Lamb of God, slain daily anew by sin and greed and passion, claim us by Thy deathless love, strengthen us with Thy dauntless purpose, renew our hearts by Thy holy sacrifice and send us forth to live for Thee; for Thy love's sake. **Amen.**

VII. Hymn (*The people standing*):

Must Jesus bear the cross alone

VIII. Scripture: Second Lesson (*The people seated*):

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. —John 19:15-30.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Thou Who didst cast in Thy lot with foolish and suffering humanity, Thou Who didst gather children into Thine arm and rejoice at country feasts, Who camest as the august teacher of men and didst bind up maimed bodies and wounded hearts, Thou didst suffer the extremities of human woe, nailed to the cross in the darkest hour of history, Thou it is Who claims our hearts. Thine anguish shames us, Thy pain doth show us the exceeding sinfulness of sin. Thy prayer in the Garden is so oft our prayer, yet we lack the grace to say "not my will, but thine." Thy cry of dereliction from the cross pierces to our hearts and we behold the length to which love will suffer for weak and sinful men.

O Thou, Who takest away the sin of the world, we see Thy woe, and come. There was no other good enough to pay the price of sin. What can we give to Thee? Redeem us through no merits of our own, but solely through Thy manifold and great mercies; for Thy name's sake. **Amen.**

XI. Hymn (*The people standing*):

Thy life was giv'n for me

XII. Address.

XIII. Hymn (*The people standing*):

(a) Beneath the cross of Jesus

(b) In the hour of trial

(c) Ask me what great thing I know

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.**

—Hebrews 13:20-21.

XV. Moment of Silent Prayer.

XVI. Postlude.

XXI

A Service in Praise of the Risen Lord

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) Christ the Lord is risen today
- (b) Lift up, lift up your voices now
- (c) The day of resurrection

III. Sentences (*The people standing*):

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

—*Mark 8:31.*

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

—*John 12:24.*

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

—*John 11:25-26.*

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

Thou triumphant Christ, Who wast set upon by pride and vanity and force, Thou couldst not be holden of death or hell, Thou couldst not be overwhelmed by disaster or forever hidden in the blackness of the tomb. Earth and man and God have made response unto Thy love, and to Thee men turn inquiring eyes in the midst of a fleeting life. Teach us to walk by the lamp of Thy divine spirit, show us by Thy death the far reaches of love and the awfulness of sin, remind us by Thy resurrection of the enduring nature of truth and purity and compassion. We kneel in dust and ashes before Thy excellence, we confess our unworthiness and our sin is ever before us. Save us by Thine outpoured anguish on Golgotha and redeem us by the answer of an empty tomb to a doubting but a wistful world; for Thy name's sake. Amen.

V. Scripture: First Lesson (*The people seated*):

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father forgive them;

for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them deriding him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember we when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

—*Luke 23:33-56.*

VI. *Litany* (*The people seated and bowed, or kneeling*):

Come to us, Thou risen Lord, and touch us with Thy pierced hands. Like Thomas, we have often questioned, we have lacked faith to claim Thee as our Saviour and acknowledge Thee as our Lord.

Have mercy upon us, O Lord.

How can we withhold our love, how can we deny Thy kingship, how can we disclaim our loyalty unto Thee?

We beseech Thee to hear us, O Lord.

To our doubts Thou bringest assurance, to our reluctance Thou stretchest forth hands that have been torn and bleeding, to our coldness Thou dost bring the heat and passion of Thy cross.

Have mercy upon us, good Lord.

For Thy courage in desolation, for Thy loneliness in the Garden,
We bless Thee, O Lord.

For Thy dereliction on the cross, for the faith that carried Thee through blackest midnight to endless light,

We bless Thee, O Lord.

Thou didst seek fellowship with frail humanity, Thou didst heal the sick and the afflicted, Thou puttest Thy trust in obscure and nameless people and didst have faith that they would respond to Thee.

Accept our allegiance, Thou risen Lord.

Thou Who even on the cross didst hear the cry of a dying thief and carried him with Thee to paradise, hear once again the appeal of Thy needy people.

We beseech Thee to hear us, O Lord.

(*In unison*): Thou camest to friends on the way to Emmaus, Thou didst reveal Thyself in loving service by the lake, make Thy presence known unto us in every day of joy and sorrow, and to Thee we will give the praise and the glory, world without end. **Amen.**

VII. Hymn (*The people standing*):

Come, ye faithful, raise the strain

VIII. Scripture: Second Lesson (*The people seated*):

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, and see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, there shall they see me. Now when they were going,

behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. **Amen.**

—Matthew 28.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Thou all-conquering Christ, Who for us men and for our salvation hast been stretched upon a cross these many years and yet art triumphant over all disaster, we acknowledge Thee as our Saviour, and hail Thee as the Lord of all. Thou who taughtest that save a corn of wheat fall into the ground and die, it abideth alone, Thy life was sown in the midst of many and great dangers to rise again in beauty and in power. Thou art the answer to all our questions, Thou art the proof of Thine own word. Who, save Thee, can bring joy out of pain, who beside Thyself can turn death into life? The desolate bring their loneliness unto Thee, for Thou wast forsaken of Thy closest friends. The burdened seek Thine aid, for by Thine agony and bloody sweat Thou hast purchased our peace of mind, those being sacrificed to greed and power turn their suffering souls to Thee. Parents offer their privation and their care, soldiers lift up to Thee their wounds and pain, statesmen bring spirits wounded by indifference, teachers give back to Thee lives broken in dedicated service, a countless host whom no man can number of every nation and every tongue, find in Thee their courage and their hope.

O Thou long-suffering and most patient Christ, forgive our negligence of Thy love, wash clean our hands from sin, and grant us with Thee the victory which overcometh pain and death; for Thy name's sake. **Amen.**

XI. Hymn (*The people standing*):

The strife is o'er

XII. Address.

XIII. Hymn (*The people standing*):

- (a) Angels roll the rock away
- (b) The golden gates are lifted up
- (c) The head that once was crowned with thorns

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.**

—*Hebrews 13:20-21.*

XV. Moment of Silent Prayer.

XVI. Postlude.

XXII

An Armistice Day Service

I. **Prelude:** Funeral March (*Chopin*).

II. **Hymn** (*The people standing*):

God of our fathers, known of old

III. **Sentences** (*The people standing*):

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

—*Isaiah 6:8*.

IV. **Prayer of Thanksgiving for God's Mercy** (*The people seated and bowed, or kneeling*):

Lord God of Hosts, Thou wert our fathers' God in days of danger and nights of pain. From ignorance and oppression Thou didst lead them forth to liberty and an ampler day. In Thee they put their trust, nor found Thee to fail; still to their children be Thou defense from foes without and from pride within. In danger and hardship lend us Thine aid; in days of peace and plenty, take not Thy Holy Spirit from us. What do we have that we have not received from Thee? Thou Who hast cared for Thy people in flaming days of battle and blackest midnights of sorrow and waiting, help us to rule our own hearts and save our day from war's disaster and all inward strife; for Thy mercy's sake. **Amen.**

V. **Scripture:** First Lesson (*The people seated*):

These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; . . . he lift up his spear against eight hundred, whom he slew at one time And after him was Eleazar . . . one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. . . .

And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory. And three of the thirty chief went down, and came to David in the harvest

time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

—II Samuel 23:8-17.

VI. Litany (*The people seated and bowed, or kneeling*):

Lord God of Sabaoth, Ruler of wind and wave, Thou Who hast breathed the spirit of life into men and women and given unto us dreams of peace and brotherhood, as we kneel before Thee, confessing our pride and our sin,

Have mercy upon us, O Lord.

As people and as nations we lost the vision of love and compassion, as sheep without a shepherd we did lose the way.

Have mercy upon us, O Lord.

We bless Thee for those who gave their bright limbs a willing sacrifice and poured out the red sweet wine of youth. Grant us as to them, undying courage, and a quickened sense of need.

We beseech Thee to hear us, good Lord.

For dedication in high places, for noble commitment and unfaltering service, for allegiance to duty above self, and unfailing devotion to men and to country,

We give Thee our thanks.

For the steadfastness of private soldiers who came from all corners of the world to give their all in the confusion and roar of battle,

We give Thee our thanks.

For those who brought the healing touch of mercy to friend and foe alike in hospital and on the anguished field,

We bless Thee, O Lord.

For poor dumb beasts who knew nothing save obedience to their masters, mangled in the throes of man's mistaken carnage,

We crave Thy pardon, Lord.

Remember those who are the living sacrifices of the war. Grant that those who walk in the darkness of blinded sight may have by faith that light which is the light of every man that cometh into the world.

We beseech Thee to hear us, good Lord.

Give unto those accustomed to the roar and din of battle, but who now hear not at all, the sound of Thy voice which is heard by the hearing of the heart.

Grant these our prayers, O Lord.

Give unto us for our day a new vision of the adequacy of Christ. We adore Thee for His purity; we praise Thee for His charm and gentleness; we laud Thee for His intelligence; we magnify Thy name for His courage; we worship Thee for His blood-stained cross.

We beseech Thee to hear us, O Lord.

(*In unison*): For One Who tasted death for every man and was made sin for us beneath the blackness of the midnight sky, heal us of hatred and give us a love of peace. Surround us with the plenitude of His grace, wean us from rampant ambition by His gift of life and save us, church and nation, by the crimson tide of His compassion; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

In the hour of trial

VIII. Scripture: Second Lesson (*The people seated*):

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the

shame, and is set down at the right hand of the throne of God.

—*Hebrews 11:32-40; 12:1-2.*

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer of Commemoration (*The people seated and bowed, or kneeling*):

Almighty God, Father of all men, we bow before Thee today as the judge of both the quick and the dead. We bless Thee for the valiant friends and sons and brothers Thou hast given us. We thank Thee for gallant men whose spirits have fled but whose deeds and spirit remain a perpetual memorial. For their high mood of devotion to a cause bigger and better than self to which they and we did dedicate our lives, we give Thee thanks.

For comrades in arms of other nations, for men of other races and other tongues who endured long years of bitter strife; for the courage Thou gavest them and us, for the succor Thou didst bring to our spirits in many a dark hour, for a chivalry that laughed at death and for heroism that risked all for the sake of others, we give Thee our gratitude. As they kept their rendezvous with death in many a flaming town, grant us strength to keep the faith in these difficult times of peace.

Almighty God, although we see but darkly Thy mysterious purposes, we rejoice that to us has been given the sight of men raised above the appeal of self. We tremble as we face our task of carrying on the world's work knowing our responsibility to the fallen, for they without us shall not be made perfect.

Reveal Thyself to us in the tokens of this passing time. Give us for ourselves to feel the kinship of all nations and all peoples.

As we bear the names of our loved ones before Thee, we know that those against whom we struggled lift up the names of their departed. By our sufferings and sacrifices, by our mutual woes and our common humiliation, teach us to live and to work together without the tragedy of war.

O Thou in Whose presence victor and vanquished are alike humiliated, Thou Who alone canst bind up aching wounds and make bitter waters sweet, restore to our times the radiance of Thy fair way of life. In the pentecost of confusion which overtook us our dullness often passed Thee by, yet Thou wert ever willing to receive us, ever ready to answer when in the depths of human woe we raised our voices for help.

We beseech Thee for those whose names and dwelling places are known only to Thee. Let perpetual peace be their portion and let eternal light shine upon them. Be unto them light and peace and consolation in the amplitude of Thy love and mercy.

In the stillness of this hour, as hearts are uplifted for Thy comforting touch, we consecrate ourselves anew to Thy service. In the same spirit of unquestioning devotion which brought our comrades to Gethsemane from the hills and plains and seas of the world, we would place ourselves in Thy keeping.

Almighty God, be merciful to us. We know our weakness and Thou knowest. We would be humble. We claim Thy protection and Thy guidance, that after we have passed by the way of the cross, we and those who sleep may know not only the fellowship of Christ's suffering, but also the power of His resurrection. And this we pray through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

My country, 'tis of thee

XII. Address.

XIII. Hymn (*The people standing*):

God bless our native land

XIV. Benediction (*The people seated and bowed, or kneeling*):

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.**

—*Hebrews 13:20-21.*

XV. Moment of Silent Prayer.

XVI. Postlude: Litany of All Saints (*Schubert*).

XXIII

A Service in Praise of Christian Missions

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) God the All-terrible, King who ordainest
- (b) In Christ there is no East or West
- (c) Light of the world, we hail Thee

III. Sentences (*The people standing*):

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. —*Acts 23:11*.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

—*Philippians 2:9-10*.

And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

—*Revelation 11:15*.

IV. Prayer of Confession and Aspiration (*The people seated and bowed, or kneeling*):

O Thou Who hast created the world and all things therein, and hast made of one blood all nations of men to dwell on earth in peace and concord, grant us a saving sense of the meaning of human brotherhood. Thou Whose only Son did instruct us to preach the gospel to every creature and regard all men as children of the Most High, how often we have failed Thee and how often we have betrayed Thy people. By Thy love, unmeasured in its fullness in Jesus Christ, given for us men and for our salvation, redeem us from arrogance and pride and win us to a life of love and understanding. Thy kingdom come, O Lord, not only in our prayers but in our lives; through Jesus Christ, our Lord. Amen.

V. Scripture: First Lesson (*The people seated*):

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him,

they worshipped him: but some doubted. And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. **Amen.**

—*Matthew 28:16-20.*

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. . . . For the which cause also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

—*II Timothy 1:6-7, 12-13.*

VI. Litany (*The people seated and bowed, or kneeling*):

O Lord, our Lord, our days are in Thy hand as were our fathers' times before us. The blood of Thy martyrs has ever been the seed of Thy church, Thy saints have not failed to make Thee known in far places and Thy saving health to the ends of the world. They have not been disobedient unto the heavenly vision and have preached the gospel at Jerusalem and throughout Judæa and into the farthest reaches of man's habitation. Grant to our day a like dedication and a courage equal unto theirs that we may not fail and be a wasted generation.

We beseech Thee to hear us, O Lord.

Forgive us for haughty act and untoward word, remember no more our denial of Thee in following the path of greed and exploitation, pardon us if we have put our trust in wealth and martial splendor.

Have mercy upon us, O Lord.

Lord, we have often done evil in Thine eyes, we have offended against Thy holy laws, we have sought our desires by fire and sword and have denied justice to the weak and helpless.

Have mercy upon us, O Lord.

We men have failed Thee, O Father of us all, take all our broken yesterdays and complete them unto Thyself.

We beseech Thee to hear us, O Lord.

Lord, Thou hast enriched us with the harvest of fruitful field,

Thou hast given us a rich heritage of learning and of beauty, grant us also a due sense of responsibility.

We beseech Thee to hear us, O Lord.

O Father, Thou hast set Thy children amidst many and great trials, and in the midst of years some have suffered the extremities of human woe, by Thy love made flesh in Jesus Christ, grant unto us a heart of compassion and a will to serve.

We beseech Thee to hear us, O Lord.

(*In unison*): Lord, teach us the essential oneness of all Thy children, for pride give trust, for arrogance grant a sense of shame and replace cold indifference with understanding love. Thou Who art the light which lighteth every man who cometh into the world, illumine our eyes that we may see and know our brothers; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Jesus shall reign where'er the sun

VIII. Scripture: Second Lesson (*The people seated*):

Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. —Acts 8:4-8.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. . . .

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was

published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

—Acts 10:9-15, 34-43.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer (*The people seated and bowed, or kneeling*):

Lord God of Hosts, Thou wast our fathers' God, and still Thou art merciful to their children's children. A mighty company whom no man can number from every nation and every tribe have confessed Thy name and called Thee Father. Help us to claim as friends and brothers ten thousand times ten thousand of other lands and other climes who have witnessed a good confession and have kept the faith. Not by one race or nation, but by Thy spirit are we made one. Not by achievement or by wealth are we saved, but by Thy mercy, not by ambition or by vainglory do we achieve abundant life, but by brotherly service and by Thy grace and love.

For the steadfastness of men in distant lands, for the depth of insight of men in far-off places, for the height of spiritual vision and the breadth of their human sympathy, we give Thee our thanks.

We bless Thee that Thou art no respecter of persons, that Thy wide circling love knows no frontier or limit, that in Thee there is no East or West, no end or bounds to Thy compassion.

By the agony and bloody sweat of Him Who was made sin for every man and Who has purchased His church throughout all ages by His own blood upon the tree, help us to see our essential kinship and wean us from the jealous strife of men and nations.

O Thou Who didst pray in the extremities of human desolation that they might all be one, hasten the day when every knee shall bow and every heart confess Thee King; for Thy mercy's sake. Amen.

XI. Hymn (*The people standing*):

The morning light is breaking

XII. Address.

XIII. Hymn (*The people standing*):

- (a) Thy kingdom come, on bended knee the passing ages pray
- (b) O Zion, haste, thy mission high fulfilling
- (c) Hail to the brightness of Zion's glad morning

XIV. Benediction (*The people seated and bowed, or kneeling*):

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XXIV

A Memorial Service

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

(a) Ten thousand times ten thousand

(b) Jerusalem the golden

(c) Nearer, my God, to Thee

III. Sentences (*The people standing*):

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

—*Psalm 91:1, 2, 4.*

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

—*Job 19:25.*

He preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

—*Psalm 97:10.*

The righteous shall be in everlasting remembrance.

—*Psalm 112:6.*

The path of the just is as the shining light, that shineth more and more unto the perfect day.

—*Proverbs 4:18.*

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

—*John 11:25-26.*

IV. Prayer of Thanksgiving (*The people seated and bowed, or kneeling*):

Almighty God, in Whose love the quick and the dead alike find life and hope, accept our praise for Thy loving kindness and grant us forgiveness for all we have done amiss. Thy mercies are new every morning and at nightfall Thou dost come to illumine every shadow. If darkness threatens to overwhelm us, even the night is made light about us. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.

We bless Thee for those whose dwelling place and every need Thou knowest. We lift up to Thee the names of heroic men and women taken at the noonday and of gentle children taken at the sunrise of their lives. Lord, of Thy great mercy grant them light and peace, joy and consolation in the presence of Jesus Christ, enfolded in the fullness of Thy love.

Grant that in the spacious fields of eternity they may find employment for their powers and that in the ampler world beyond our ken, they may complete the unfinished tasks of life.

If they have been hurt or harrowed by unhappy word or thoughtless deed of ours, we pray of Thy great pity to heal and to restore.

We give Thee thanks for those who have faithfully lived and peacefully died. For their insight which has made faith more credible, for their courage which has made heavy burdens lighter, for their steadfastness and patience which have conquered the perplexities of life, we give Thee our gratitude. We bless Thee for fair memories and strong hopes, for sacred ties which bind us and holy commitments which keep us true.

Thou Who orderest the steps of righteous men, guard in thine enfolding compassion those who, through faith and patience, have inherited the promises and strengthen those of us who remain that we may keep the faith, and glorify Thy holy name; through Jesus Christ, our Lord. **Amen.**

V. Scripture: First Lesson (*The people seated*):

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

—*Psalm 23.*

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

—*Psalm 121.*

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery. And their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

—*Wisdom of Solomon 3:1-9.*

VI. Litany of Commemoration (*The people seated and bowed down*):

O Lord, our Lord, we remember before Thee those who have blessed us and revealed Thy love, not only with their lips but with their lives. For their graciousness in perplexity and their understanding in times of trouble,

We commemorate their names, O Lord.

For lofty action and unselfish commitment to duty, for long days of labor and nights of anxiety through which they kept the faith,

We commemorate their names, O Lord.

For sympathy to the desolate, and forgiveness to the weak, for gentleness with the timid and love toward the unlovely,

We commemorate their names, O Lord.

(*In unison*): Thou Who didst clothe Thyself as a friend in the person of Jesus Christ and in Him didst give example to mankind of outpoured affection and unfailing trust, to Thee we commit our loved ones. Thou Who knowest each of Thy children by name and lettest not one tear be wasted; keep them in Thy presence and let perpetual light shine upon them; through Jesus Christ, our Lord. **Amen.**

VII. Hymn (*The people standing*):

Love divine, all love^s excelling

VIII. Scripture: Second Lesson (*The people seated*):

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive

you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—*John 14:1-4, 27.*

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

—*I Corinthians 13:9-10, 12.*

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

—*I Corinthians 15:58.*

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—*Romans 8:35, 37-39.*

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

—*Hebrews 1:10-14.*

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

—*I Corinthians 15:20-23.*

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are

earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

—I Corinthians 15:44-49.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

—II Corinthians 4:16-18.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

—II Corinthians 5:1.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.

—Revelation 21:1-5.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

—Revelation 22:1-5.

IX. Interlude of Quiet Music and Silent Adoration (*The people seated and bowed, or kneeling*).

X. Prayer of Dedication (*The people seated and bowed, or kneeling*):

Lord, having blessed Thee for the gift of love in noble men and women and for the gentle trust of little children, we now dedicate them and ourselves to Thee.

Always Thou dost call us, always we are slow to hear. At dawn as Thou dost set the rising sun in the east, set the sun of righteousness in our hearts; at even, when shadows wrap the world in sleep, help us to find Him Who alone can bring peace and still our hurried spirits.

Thou Who hast made us for fellowship with Thyself and in Whose presence ten thousand times ten thousand have found eternal joy and felicity, grant unto us that communion with Thee which is our highest office and our greatest privilege.

Unto Thy keeping we dedicate our loved ones, ourselves, our homes, our labor, and our fairest hopes.

Lord, support us all day long of this troublous life, until the shadows lengthen and the evening comes, and the fever of life is over and our work is done, then in Thy great mercy grant us a safe lodging and a holy rest and peace at last; through Jesus Christ, our Lord. **Amen.**

XI. Hymn (*The people standing*):

Lead, kindly light

XII. Address.

XIII. Hymn (*The people standing*):

(a) The strife is o'er

(b) When on my day of life the night is falling

(c) Rise, my soul, and stretch thy wings

XIV. Benediction (*The people seated and bowed, or kneeling*):

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace: both now and in the life everlasting. **Amen.**

XV. Moment of Silent Prayer.

XVI. Postlude.

XXV

A Communion Service

I. Prelude of Quiet Music.

II. Hymn (*The people standing*):

- (a) O love that will not let me go
- (b) According to Thy gracious word
- (c) Jesus, Thou joy of loving hearts

III. Sentences of Invitation (*The people standing*):

God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together and made us sit together in heavenly places in Christ Jesus.

—*Ephesians 2:4-6.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

—*John 3:16-17.*

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

—*John 1:10-11.*

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

—*Isaiah 53:3-6.*

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

—*John 1:12.*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

—*Romans 8:1.*

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—*Romans 8:35-39.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

—*Matthew 11:28-29.*

Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

—*John 4:13-14.*

He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

—*John 6:47-51.*

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

—*Psalms 116:12-13.*

IV. Hymn (*The people standing*):

Bread of the world in mercy broken

V. Address Before Giving the Bread and Wine (*The people seated*):

Beloved, attend to the words of the institution of the Holy Supper of our Lord Jesus Christ. Hear what Saint Paul saith:

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; And when he had given thanks, he brake it, and said: Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

And now in His name, I take these elements (*here the minister may lay his hand upon the plate and the cup*) to be set apart by prayer and thanksgiving to the holy use for which He has appointed them.

VI. Prayer of Access and Thanksgiving (*The people seated and bowed, or kneeling*):

Almighty God, Who by the gift of Thy son hast consecrated for us a new and better way of life, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that, drawing near unto Thee with a pure heart we may receive these Thy gifts without sin, and worthily magnify Thy holy name.

And we humbly beseech Thee, Father of all mercies and God of all comfort, to grant us Thy presence and so sanctify these elements both of bread and wine, and to bless Thine own ordinance, that we may receive by faith Christ crucified in us and that He may be one with us and we with Him; through Jesus Christ, our Lord.

VII. The Giving of the Bread:

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

VIII. The Giving of the Wine:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

IX. Sentences of Commemoration (*The people seated*):

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. —*John 6:38-40.*

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd; the good shepherd giveth his life for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. —*John 10:9-11, 14.*

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. —*John 7:37.*

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. —*Acts 20:28.*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? —*I Corinthians 10:16.*

X. Prayer of Dedication (*The people seated and bowed, or kneeling*):

For this cause I bow my knees unto the Father of Whom the whole family in heaven and earth is named; that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inward man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able with all the saints to comprehend what is the breadth, and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Now unto Him, Who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. **Amen.**

XI. Hymn (*The people standing*):

O Jesus, I have promised

XII. Benediction (*The people seated and bowed, or kneeling*):

And now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. **Amen.** —*Hebrews 13:20-21.*

XIV. Postlude.

XIII. Moment of Silent Adoration.

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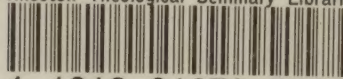
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